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THE GENERAL EPISTLES OF SS. JAMES, PETER, JOHN, AND JUDE

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THE GENERAL EPISTLES OF

SS. JAMES, PETER, JOHN, AND JUDE

WITH NOTES CRITICAL AND PRACTICAL

BY THE REV. M. F. SADLER

LATE RECTOR OF HONITON AND PREBENDARY OF WELLS

this Oxford church commentary?

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INTRODUCTION TO THE EPISTLE OF ST. JAMES.

WHO WAS ST. JAMES?

THERE is much difficulty in ascertaining who the holy man was who wrote this Epistle. Three persons bearing the name of James (Jacobus, one of the most common of Jewish names,) occupied prominent positions in the earliest times of the Church. One, the son of Zebedee, was martyred by Herod ("He killed James, the brother of John, with the sword," Acts xii. 2). No one, however, competent to speak on the subject, has ever ascribed this Epistle to him.

The second is described in the four lists of the Apostles as the son of Alphæus. He was one of the original twelve, and never during the time covered by the New Testament narrative is said to have been an unbeliever.

The third is the James, the Lord's brother of Gal. i. 19, who was certainly the Bishop or President of the Church of Jerusalem, to whom St. Paul, on his return from his third journey, "went in, and all the elders," it is said, "were present." That he was the superintendent or Bishop of the Church at Jerusalem is also evident from this, that he presided at the meeting or council in which it was ruled that the Gentiles should not be called upon to submit to the Jewish law.

Now the question arises, did these two names—James the son of Alphæus, and James the brother of the Lord—belong to the same person? Many think that they did; among them the late Dean of Rochester in the "Speaker's Bible," the late Bishop Wordsworth, Mr. Blunt, and others. This view is attended with what is to me an insurmountable difficulty, that the James, who with three others, Joses, Simon, and Judas, is called by the Nazarenes "the

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brethren of Jesus," was certainly not a believer when Jesus taught in the synagogue at Nazareth some time after the calling of the Apostles, and when the people scornfully asked, "Are not his brethren, James, and Joses, and Judas, and Simon? And his sisters, are they not all with us?" (Matth. xiii. 55), and later on when it is said in John vii. 5, "Neither did his brethren believe in him." But if he was not the son of Alphæus, of whom was he the son? We cannot tell with certainty the name of his father, but we can tell with the utmost certainty the name of his mother—that she was a certain Mary who stood by the Cross, and is four times said to be the mother of James.

We will begin our examination with the first notice, "Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Matth. xiii. 55). The second notice is in the same Gospel, "And many women beholding afar off .... among which was Mary Magdalene, and Mary the mother of James and Joses." Taking these passages together, as being in the same book and from the same hand, it is impossible to avoid the conclusion that the James and Joses were the same as those mentioned in Matth. xiii. 55, and that this Mary was their mother.

The notices in St. Mark are the same, and lead to the same conclusion, only in that in Mark xv. 41, we read, "Mary the mother of James the less, and of Joses," and (xvi. 1) "Mary, the mother of James."

In St. Luke (xxiv. 10), we read, "Mary, the mother of James," "mother" being supplied.

Now this Mary is called in John xix. 25, the (wife) of Cleophas, or rather Clopas, Cleopas being a very different word, differently derived. If the Clopas is the same as Alphæus, then the Apostle St. James was one of the original twelve, and the inferences we have drawn from the fact that the Nazarenes claimed him as on their side, rather than on the side of Jesus, falls to the ground, and must be otherwise accounted for. I have considered all this very fully in my Excursus at the end of my notes on St. Mark on "The brethren of the Lord," and must refer the reader to that essay.

St. James must have been either the Apostle James, the son of Alphæus, or the son of a Mary, in all probability the sister of the Virgin, who stood by the Cross, but the name of whose husband has not been preserved.

NOTICES OF ST. JAMES IN SCRIPTURE.

The first mention of James as one of the Lord's brethren seems to imply that during the time of Christ's ministry he did not accept His claims to be the Messiah, but that at the time of the Resurrection all doubts were dispelled, and the brethren of the Lord are joined with the Apostles in those days of prayer and supplication which preceded the descent of the Holy Ghost. His name is not mentioned till St. Peter's departure after his imprisonment, when he sent the message, "Go shew these things unto James and to the brethren" (Acts xii. 17). Slight though this prominent mention of him seems to be, it can only be explained by what we find shortly afterwards, that he had been chosen to be the Bishop or President of the Church of Jerusalem. In this capacity we find him presiding at the council held at Jerusalem respecting the circumcision of the Gentiles, and delivering his opinion with a considerable degree of authority (Acts xv. 18), "Wherefore my sentence is (*διὸ ἐγὼ κρίνω*) that we trouble not them," &c. Previous to this he had an interview with St. Paul shortly after his conversion, of which the only record is in the words, "Other of the Apostles saw I none, save James, the Lord's brother" (Gal. i. 19). And in Gal. ii. 9, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me," &c. The last notice of him is in the account of an interview which St. Paul had with him in Acts xxi. 18-26, when he counselled Paul to adopt a Jewish ritual observance, in order to show to the bigoted Jews that "he walked orderly and kept the law." Nothing more is said of him in the Scripture narrative. In his Epistle he styles himself "A servant of God, and of the Lord Jesus." And St. Jude speaks of himself as the "Servant of Christ, and brother of James."

We have, however, a full account of his martyrdom given us by Eusebius, (Eccles. Hist. ii. 23), chiefly taken from Hegesippus which it will be well to reproduce, since it bears very directly, as we shall show, on a question of importance connected with the contents of the Epistle. (P. 64): "But the Jews, after Paul had appealed to Cæsar and had been sent by Festus to Rome, frustrated in their hope of entrapping him by the snares they had laid, turn themselves against James, the brother of the Lord, to whom the episcopal seat at Jerusalem was committed by the Apostles. The

following were their nefarious measures also against him. Conducting him into a public place, they demanded that he should renounce the faith of Christ before all the people ; but, contrary to the sentiments of all, with a firm voice, much beyond their expectation, he declared himself fully before the whole multitude, and confessed that Jesus Christ was the Son of God, our Saviour and Lord. Unable to bear any longer the testimony of the man who on account of his elevated virtue and piety was deemed the most just of men, they seized the opportunity afforded by the prevailing anarchy, and slew him. For as Festus died about this time in Judæa, the province was without a governor and head. But as to the manner of James' death, it has been already stated in the words of Clement, that he was thrown from a wing of the Temple, and beaten to death with a club. Hegesippus also, who flourished nearest the days of the Apostles, in the fifth book of his Commentaries gives the most accurate account of him thus: 'But James, the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the Church with the Apostles. This Apostle was consecrated from his mother's womb. He drank neither wine nor fermented liquors, and abstained from animal food. A razor never came upon his head, he never anointed with oil, and never used a bath. He alone was allowed to enter the sanctuary. He never wore woollen, but linen garments. He was in the habit of entering the Temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became hard as camels' in consequence of his habitual supplication ; and, indeed, on account of his exceeding great piety, he was called the Just, and Oblias (or Zaddick and Ozleam), which signifies justice and protector of the people. Some of the seven sects of the people mentioned by me above in my commentaries, asked him what was the door to Jesus ? and he answered that he was the Saviour. From which some believed that Jesus was the Christ. . . . . They came therefore together, and said to James, "We entreat thee restrain the people who are led astray after Jesus, as if he were the Christ. We entreat thee to persuade all that are coming to the feast of the Passover rightly concerning Jesus, for we have all confidence in thee. For we and all the people bear testimony that thou art just, and thou respectest not persons. Persuade therefore the people not to be led astray by

Jesus, for we and all the people have great confidence in thee. Stand therefore upon a wing of the Temple that thou mayest be conspicuous on high, and thy words may be easily heard by all the people." The aforesaid Scribes and Pharisees therefore placed James on a wing of the Temple, and cried out to him, "O thou just man, whom we ought all to believe, since the people are led astray after Jesus that was crucified, declare to us what is the door to Jesus that was crucified?" And he answered with a loud voice, "Why do ye ask me respecting Jesus the Son of man? He is now sitting in the heavens on the right hand of great Power, and is about to come on the clouds of heaven." And as many were confirmed and gloried in this testimony of James, and said "Hosanna to the Son of David," these same priests and Pharisees said to one another, "We have done badly in affording such testimony to Jesus, but let us go up and cast him down, that they may dread to believe in him." And they cried out, "Oh, oh, Justus himself is deceived;" and going up, therefore, they cast down the just man, saying to one another, "Let us stone James the Just;" and they began to stone him, and, turning round, he knelt down saying, "I entreat thee, O Lord God and Father, forgive them, for they know not what they do." . . . . And one of them, a fuller, beat out the brains of Justus with the club that he used to beat out clothes. Thus he suffered martyrdom.' Such is the more ample testimony of Hegesippus. So admirable a man indeed was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the immediate siege of Jerusalem, which happened to them for no other reason than the crime against him. Josephus, also, has not hesitated to superadd this testimony in his works: 'These things,' says he, 'happened to the Jews to avenge James the Just, who was the brother of Him that is called Christ, and whom the Jews had slain, notwithstanding his pre-eminent justice.'"

GENUINENESS AND CANONICITY OF THE EPISTLE.

A considerable space of time elapsed before the Epistle was recognized throughout the Church as the work of St. James, and one of the canonical books of the New Testament.

It is not quoted in any of the Apostolic fathers—Clement, Barnabas, Irenæus, or Polycarp—though there appears a very clear reference to it in the "Pastor of Hermas," Book ii., Commandment ix.: "Cleanse therefore your hearts from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied, which you will make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything trusting in the Lord; and they obtain because they ask nothing doubting, and not being double-souled." There seems a clear reminiscence here of James i. 5-7.

There seems no clear quotation from it in Irenæus, Clement of Alexandria, or Tertullian. The only references in these fathers are to passages which are common to it and other parts of the New Testament, as to ii. 8, "Thou shalt love thy neighbour as thyself."

The first undoubted reference to it is in Origen's "De Principiis," book i., ch. iii.: "For to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. iv. 17). He also quotes St. James's Epistle by name, citing ii. 20: "Faith without works is dead." (From commentary on St. John, quoted in Alford's introduction to this Epistle.)

Eusebius classes it amongst the books respecting the canonicity of which doubts were entertained. "Eccles. Hist.," book iii., chap. 25, after naming the books which were universally received as genuine—the Gospels, Acts, Epistles of St. Paul, and First of John, and First of Peter, and Revelation—he adds, "Among the disputed, although they are well known and approved by many, is reputed that called the Epistle of James and Jude, also the Second Epistle of Peter, and those called the Second and Third of John." He had also alluded to it in a previous section (ii. 23). "These accounts are given respecting James, who is said to have written the first of the Epistles General, but it is to be observed that it is considered spurious. Not many, indeed, of the ancients have mentioned it, and not even that called the Epistle of Jude, which is also one of the seven called Catholic Epistles. Nevertheless we know that these, with the rest, are publicly used in most of the Churches."

It is found in the Syriac Version (Peschito), though that version does not contain the Second and Third epistles of John, that of Jude, and the Apocalypse. It was recognized as canonical by the Council of Carthage, A.D. 397, and was quoted by some of the most illustrious of the Greek Fathers—Athanasius, both the Cyrils, Gregory of Nazianzen, Epiphanius, &c. At the time of the Reformation, the doubts respecting it were revived, particularly by Erasmus, Cardinal Cajetan, Luther, and others, and since by Grotius, Wetstein, and several moderns, as Schleiermacher, De Wette, and others.

It is to be remembered that, though most holy and practical in its teaching, no doctrine, or, in fact, no moral aspect of Christianity depends upon it. Its assertion of the necessity of works (as I have shown in my Excursus on chap. ii.) only follows up the still more emphatic teaching of St. Paul on the same matter. It contains no allusion to the Atonement, to the Resurrection, to the Christian Sacraments, to the laying on of hands either in confirmation or ordination, and no theory of Church government, and no historical allusion; so that it presents less opportunity for citation than any other book of the New Testament.

ITS OBJECT.

The object of St. James in writing the Epistle seems to have been very simple. There were certain evils in the Christian community over which he presided which he desired to correct; and in this Epistle, so far as words of weight and authority are concerned, he endeavours so to do. These evils were "double mindedness" (i. 1-8); "impatience under trial" (i. 12); "laying the blame of temptation upon God" (i. 13); "self-deception, as shown in hearing and not doing" (i. 22); "false notions of God's service" (Threskeia); "shameful partiality in the conduct of religious assemblies" (ii. 1); "ignoring Christian works" (ii. 10-26); "the unrestrained license of the tongue" (iii. 1); "quarrellings" (wars, fightings) (iv. 1); "neglect of committing themselves to the providence of God" (iv. 13); "oppression of the poor" (v. 1); "impatience" (v. 7); "swearing" (v. 12); ending with directions respecting the visitation of the sick (v. 14), and the con-

version of those in error (v. 19). But he appears not to have confined his reproofs to evils and shortcomings amongst Christians. The account of his martyrdom, with the short notice of him in Eusebius, show that he had extraordinary influence amongst the Jews generally; and this goes far to account for the absence of specific Christian dogma which pervades the Epistle. The more he insisted on Christian dogma as the exclusive basis of holy living, the less would he be likely to influence the large circle of those outside the pale of the Christian Church; so that, if he desired his words to reach unconverted Jews, he must keep the Catholic faith in the background, till by other means—as by preaching—the outsiders were prepared to receive it. If any Christian doubts the rightfulness of this, let him remember the words of the Lord to His Apostles: "I have many things to say unto you; but ye cannot bear them now" (John xvi. 12); and those of St. Paul to the Corinthians: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. iii. 2).

And, indeed, when we come to think of it, we shall see that there must have been a certain reticence in dealing with Jews upon some of the leading truths of Christianity (especially upon the Godhead of the Lord, and His Equality with the Father), much more than was necessary in dealing with the Gentiles. For the Jews had been educated in a religion, the first article of which was the absolute unity of God, so that it would sound the utmost heresy to them to be told that in this unity there was a Son and a Spirit, whereas the Gentiles were educated in the belief of a plurality of Gods; and there would be little or no religious feeling on their part against accepting the truth that the supreme Being was at the same time One and Three—One in one sense, and Three in another.

In order to realize this fact, let us set side by side in our minds two books of Scripture which were undoubtedly, in the first place, written for Jews, viz., the Gospel of St. Matthew and the Epistle of James, and compare them with two which were unquestionably written for Gentiles—the Gospel of St. John and the Epistle to the Colossians. How undogmatic those to the Jews are compared with those to the Gentiles; and though the Lord's Divinity may be inferred—in fact, must be inferred—from St. Matthew, yet nowhere is it asserted as it is in the opening verses of St. John; and

there is nothing in St. James which at all corresponds to Coloss. i. 16: "By him (the Son of God) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

DATE.

With respect to the date of this Epistle it is supposed by Alford and Plumptre to have been written as early as A.D. 45, but by Wordsworth and others as late as A.D. 61; but there is no ground, except the merest conjecture, for either the earlier or the later date. I believe the later most accords with the contents of the Epistle.

INTRODUCTION TO THE FIRST EPISTLE OF ST. PETER.

The First Epistle of St. Peter is placed by Eusebius among the books said never to have been disputed. Clement of Rome, on Epistle to Corinthians (chap. xlix.), quotes 1 Pet. iv. 8: "Love covereth a multitude of sins." Polycarp (chap. i.) cites 1 Pet. i. 8: "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable." Also (chap. ii.): "Not rendering evil for evil, or railing for railing." Also (chap. viii.): "Who did no sin, neither was guile found in his mouth." Also (chap. x.): "Love the brotherhood."

Irenæus quotes St. Peter by name ("Against Heresies," iv. 9. 2): "And Peter says in his Epistle, 'Whom not seeing ye love; in whom, though now ye see him not, ye have believed, ye shall rejoice with joy unspeakable.'" Again (ii. 17. 9): "Rehearsers of those super-celestial mysteries 'which the angels desire to look into'" (1 Pet. i. 12). Also (iv. 16. 5): "For this reason Peter says that we have not liberty as a cloak of maliciousness."

Clement of Alexandria also quotes Peter by name ("Miscellanies," iv. 20): "Peter in his Epistle says: 'Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious'" (1 Pet. i. 6-9). Again ("Miscel." iii. 18): "And Peter says similar things in his Epistle, 'That your faith and hope may be in God,'" &c. And again ("Miscel." vi. 6): "Do not [the Scriptures] show that the Lord preached the Gospel to those that perished in the flood, or rather had been chained, and to those kept 'in ward and guard'" (1 Pet. iii. 19, 20).

In Tertullian, in an index I have now before me, I find thirty-three references to 1 Peter. Thus "Scorpiacé," 14: "Peter no doubt had likewise said that the king, indeed, must be honoured" (1 Pet.

ii. 13). Again ("Scorpiacé"), "Addressing the Christians of Pontus, Peter, at all events, says: 'How great, indeed, is the glory, if ye suffer patiently, without being punished as evildoers . . . . even hereunto were ye called, since Christ also suffered for us, leaving you himself as an example,'" &c. (1 Pet. ii. 20).

FOR WHAT READERS WAS THIS EPISTLE INTENDED?

The Apostle enumerates certain provinces in the first verse which, taken together, comprise by far the greater part of what we call Asia Minor, but the further question arises, does he send his Epistle to the converted Jews in those provinces, or to the Christians generally? I think the latter, for the "sojourners of the dispersion" seems a wide designation, and when compared with the "strangers (sojourners) and pilgrims" of chap. ii. 11, seems to embrace Gentile Christians, who from the moment of their becoming Christians, must have begun to feel that "here they had no continuing city." That St. Peter should be supposed to have in his eye Jewish converts almost exclusively seems to arise from a misconception of the intention of the division of labour alluded to in Gal. ii.

And if we look at the maps of St. Paul's travels we shall see that of the five provinces mentioned by St. Peter, St. Paul had never set his foot in three, Pontus, Cappadocia, and Bithynia, and even in Galatia his journeys by no means covered anything but a small part of the province, so that there is no reason whatsoever for supposing that the Epistle was not intended for the benefit of all the Christians dwelling in the provinces to which it was directed.

THE DESIGN OR PURPORT OF THE EPISTLE.

We are told what this is at the conclusion. It is to exhort and to testify that "this" which is described in the Epistle is the true grace of God wherein they stood.

Now we shall find on examination that the whole Epistle con-

sists of the setting forth of grace, and of exhortation to continue in that grace.

It begins with the grace of Election. God the Father in His foreknowledge chose them to the grace of obedience and sprinkling of the Blood of His Son (i. 2). He chose them to Regeneration, to a lively hope based on the Resurrection (i. 3). He chose them that they should be kept by faith unto salvation (i. 5). He chose them that they should rejoice under the severest trials, so that their faith might be found unto praise and honour and glory at the appearing of Jesus Christ (i. 6). He chose them to a grace concerning which the prophets had enquired and searched diligently, and into which the angels had desired to look (i. 11, 12). He exhorts them, on this account, to gird up the loins of their mind and to be holy as He Who hath called them is holy (i. 13-15). He reminds them that they were not redeemed with corruptible things, but with the precious Blood of Christ (i. 19). Again he reminds them of their new birth, not of corruptible, but of incorruptible seed (i. 23).

Then because of this they were to lay aside all malice, to desire the sincere milk of the word, and to come to Christ as the living stone (ii. 4). Then he would have them believe that they were a chosen generation, a royal priesthood, and because of this they were to have their conversation honest among the Gentiles, to submit themselves to every ordinance of man, that those among them who were slaves should take oppression and hardness patiently as being acceptable to God after the example of Christ (ii. 20). Then they were to remember that they had been wandering sheep, but were now, through the grace of God, gathered into the fold of Jesus Christ (ii. 25). Then, on account of all this grace, wives were to submit to their husbands, and husbands to dwell with their wives according to knowledge (iii. 1-7). That they were to account themselves happy if they suffered for righteousness sake —that all this grace and blessing was sealed to them in Baptism. That as Christ hath suffered for us so we should arm ourselves with the same mind (iv. 1, 2). And the rest of the Epistle is made up of particular exhortations to be sober, to watch unto prayer, to be fervent, charitable, to be hospitable, to minister one to another as good stewards of the manifold grace of God—to glorify God by their suffering as Christians. The elders are to feed the flock of God, the younger to submit themselves, to humble themselves

under God's hand, to be sober, to be vigilant in watching against the enemy. Such is the grace in which they stood and the needful accompanying exhortations.

I now have to approach a matter in which I am compelled to differ from the greater part of modern expositors. It is upon this—Were the Epistles of St. Paul known to St. Peter? This has been made (on the hypothesis that they were) a reason for determining the date of the writing of St. Peter's first Epistle, that it was composed shortly after, or at least some time after, the writing of the Epistle to the Ephesians. Anyhow, it is assumed that the Epistle to the Ephesians, and perhaps others, must have been known to St. Peter, and it is said or implied that he adopted the ideas and language of St. Paul in order to show his unanimity with the Apostle, with whom for a short time he had been at variance (Gal. ii. 11, &c.). Now having examined several lists of parallel passages in the Epistles of St. Peter and those of St. Paul, I assert that there is no evidence whatever that the one knew, or made the smallest use of, the writings of the other; all that can be asserted is that they have a number of Christian ideas in common.

Take the second verse of the first chapter. Here we find mention made of election, "Elect according to the foreknowledge of God the Father," and it is assumed that the doctrine of election is St. Paul's speciality, and that St. Peter would not have alluded to it unless he had found it in St. Paul's writings. Now St. Peter and St. Paul believed in election, not in the smallest degree on any abstract grounds, but because they were both Jews, and it was the first article of a Jew's creed that there was one God, and the second, that God had chosen him to be one of His people. If either St. Peter or St. Paul wrote to any Church in which there was any mixture of Jews and Gentiles, they must have of necessity before their minds two questions, "Did the acceptance on the part of the Jews of a crucified Messiah cast them out of God's election?" and, "Did the Gentiles, on their believing in Jesus Christ as the Son of God, become elect in Him, so that from that time forth they who had not been a people were now the people of God?"

So that the fact that St. Peter and St. Paul both mentioned election does not prove that either had seen the writings of the other, but simply proves this, that they had both been brought up in the Jewish Religion, but had seen reason to adopt the Christian, which adoption immeasureably enlarged the views of both of them on the

subject of God's election, which they must refer to if they wrote to any Churches which consisted of Jews and Gentiles.

The second parallel usage shall be the reference in 1 Peter i. 7, and 1 Cor. iii. 13, to the assaying of metals by fire. The reference in St. Peter is to the trying of gold by fire in the crucible of the refiner, whereas the reference in St. Paul is to the effects of a conflagration which consumes the wood, hay, and stubble of a city, but has no effect on the gold, silver, and precious stones.

The third parallel reference shall be to the use of milk. In 1 Pet. ii. 2, the desiring of it is commended to Christians, "As new born babes desire the sincere milk of the word, that ye may grow thereby," but in 1 Cor. iii. 2 it is looked upon with somewhat of contempt as the fitting food for those who are yet carnal.

The fourth shall be the references to the Christian building or temple in 1 Peter ii. 4. There the very remarkable figure is adopted of a stone to which the other stones are to *come* that they may have life. This figure is adopted in Ephesians ii. 20-22, but with very marked difference in the treatment. There Christians are built upon the foundation of the Apostles and Prophets—the building growing unto an holy temple—builded together for an habitation of God.

Now seeing that both SS. Peter and Paul were brought up in the belief that Isaiah was a true prophet of God, and seeing that as soon as they accepted Jesus as the Messiah, they would accept the whole prophecy as more or less having to do with him, they would no doubt accept Isaiah xxviii. 16, as relating to Jesus Christ —but the difference in their mode of application seems to me very marked, and convinces me that the one could not have so much as seen the writing of the other.

Again, both Apostles take up (which as servants of Christ they were bound to do) the submission of Christians to the governing powers of this world, but without a word in common. The one begins, Rom. xiii. 1, "Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God," and the other, 1 Peter ii., "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King as supreme," &c.

Lastly. Both Apostles take up the enforcement of domestic affection and duties—wives to their husbands and husbands

towards wives, but enforced on totally different principles: St. Paul on the Headship of Jesus Christ to the Church: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church .... and He is the saviour of the body. Husbands love your wives, even as Christ also loved the Church," &c.

Now is it possible to suppose that St. Peter should have read this Epistle to the Ephesians and not have referred to St. Paul's motive for enforcing domestic affections and duties, because it is so remarkable a one, grounded on the relation of Christ to his Church? but he never hints at such a reason why wives should be obedient and husbands loving. Again, in the matter of the sympathies and duties of the members of the Church towards one another, had St. Peter ever read 1 Cor. xii. containing such words as, "If one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it. Now ye are the body of Christ, and members in particular"? Surely if St. Peter had once read this chapter he must have remembered it: for it is no common argument.

That St. Peter and St. Paul had a vast mass of religious ideas or sentiments in common, is very certain; it would have been very strange if they had not. They had ideas of the Godhead and Divine authority of Christ, of Redemption, of Atonement, of a new life from God, of the Crucifixion of Christ, of His Resurrection, of His Glorification, of His Second Coming, of the power of faith, of the sanctifying work of the Spirit, of all the moral aspects of Christianity, of all the duties which Christians owe to God and to one another, which were exactly the same, only they seem to me always to express them in a different way, or to put them, as it were, in a different setting. St. Paul seems to have had one special doctrine committed to him as his, for he alone seems to bring it out, and this is, that Christ is the Head of His Body, the Church. No other Apostle dwells on this, or even specifically mentions it.

There seems to have been some special difficulty in the way of the Christian Jews receiving this great truth. For it is not mentioned in the Epistles of St. James and St. Peter, and seems studiously excluded from the Epistle to the Hebrews. In my introduction to that Epistle, pp. xxi and xxii, I have dwelt somewhat on the difficulty which to me is quite conceivable, that the

Jewish believers could not hold together the supremacy of Christ as the Head of the Mystical body, and the same supremacy under the figure of the High Priest of humanity entering once for all into the heavenly Holy of Holies.

THE DATE OF WRITING.

Those who conceive that St. Peter refers to, or had seen the Epistle of St. Paul to the Ephesians, consider that this Epistle could not have been written before A.D. 62, and may have been written as late as 64. Alford thinks about 67 or 68. But there is in reality no certain ground on which to assign any date. With respect to the place in which it was written, this seems to have been Babylon, either the actual city called by that name, or Rome as the mystical Babylon. There seems to have been a large colony of Jews in Babylonia, over which St. Peter may at times have extended his oversight, and the order of the provinces mentioned in the first verses seems to have been that which would suggest itself to one writing in the East, rather than in the West. He would naturally, it is supposed, have begun with those nearest to the place from which he was writing, and it is very doubtful, indeed, whether the mystical name of Babylon would have been at that time applied to the Imperial city.

INTRODUCTION TO THE SECOND EPISTLE OF ST. PETER.

ITS CANONICITY.

THE establishment of the Canonicity of the Second Epistle of St. Peter is a matter of very great difficulty, and yet there seems to me no Epistle in the New Testament which presents so many marks of Divine assistance, in what it teachers and enforces, as this. The first ten or eleven verses seem almost unique among the Epistles for their majestic eloquence. If it be an apocryphal book, it is very different indeed from every other which has come down to us—nothing approaching to puerility, to feebleness, to undue condescension to the error or prejudices of those for whom it is written. Every line of it subservient to the main design of putting the readers on their guard, lest "being led away by the error of the wicked, they fall from their own steadfastness."

The Second Epistle is not distinctly referred to by any of the Apostolic fathers. I say "distinctly," for though there are several references to the quotation, "A thousand years is as one day," yet they cannot be with any certainty referred to 2 Pet. iii. 8. Till very lately it was supposed that the first undoubted reference was by Origen in the third century; but a remarkable passage is given by Bishop Wordsworth from an oration of Milito of Sardis in the second century, which seems undoubtedly a reminiscence of 2 Pet. iii. 8: "There was a flood of water, and all men and living creatures were destroyed by the multitude of waters, and the just men preserved in an ark of wood by the ordinance of God. So also it will be at the last time; there will be a flood of fire, and the earth will be burnt up together with its mountains, and men will be burnt up with the idols which they have made, and the sea, together with the isles, shall be burnt; and the just shall be

delivered from the fury of the fire, as their fellows in the ark from the waters of the deluge." This was first published from the Syriac discovered by the late Dr. Cureton. Now as I have remarked in my note there is no other place in Scripture in which the deluge of water and the deluge of fire are put side by side except this; so that we are almost driven to the belief that Milito must have seen this passage.

Hippolytus, in a discourse "On the End of the World and of Antichrist," writes: "He (Peter) who has the keys of the kingdom, has instructed us to this effect: 'Know this first, children, that there shall come in the last days scoffers, walking after their own lusts: and there shall be false teachers among you, who privily shall bring in damnable heresies.'"

Origen also (but in those works only which survive in the Latin translation of Rufinus), constantly quotes the Second Epistle. Thus in Homily iv., On Leviticus: "And again, Peter says: 'Ye have been made partakers (consortes) of the Divine nature.'" And again in a Homily, xiii., on the book Numbers, "As Scripture says in a certain place, 'the dumb animal, answering with human voice, reproved the madness of the prophet.'"

From the time of Eusebius, as Alford says, it was very generally received as canonical.

With respect to the internal evidence, this would principally be found in the use of words and illustrations, which are common to this and to the First Epistle, confessed on all hands to be genuine. Taking into account the shortness of both these documents, there are some remarkable coincidences of language.

Thus in the opening salutation we have in each the use of the terms: "Be multiplied" (πληθυνθείη). This association in a benediction occurs in St. Jude only.

Thus we have the word ἀρετή, only once found in the New Testament, except in these two Epistles, and in each of these two associated with God (2 Pet. i. 3, and 1 Pet. ii. 9). Then we have in each Epistle the word "Philadelphia," which occurs only three times elsewhere in the New Testament.

Thus we have the word "eyewitnesses" (ἐπόπται), with its verb ἐποπτεύω (1 Pet. ii. 12, and 2 Pet. i. 16), not found elsewhere in the New Testament. And lastly, we have "without blemish," ἄσπιλος, and "without spot," ἄμωμος, in conjunction as they are nowhere else, though each are found separately, or joined with other words.

These five instances of the use of very unfrequent words in two short Epistles seem to me to carry very great weight in helping to establish the identity of the authorship.

COMPARISON OF MATTERS COMMON TO THIS EPISTLE AND THAT OF ST. JUDE.

We shall now have to consider the extraordinary similarity between the illustrations found in the second chapter of this Epistle, and those in the Epistle of St. Jude. I give side by side the parallel passages in the Revised Version :—

2 *Pet.* ii.	*St. Jude.*
1 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.	3. Beloved, when I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.
2 And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you, whose sentence now from of old lingereth not, and their destruction slumbereth not.	4. For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord Jesus Christ.
4 For if God spared not angels when they sinned, but cast them down to hell (Tartarus), and committed them to pits of darkness to be reserved unto judgment.	5 Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterwards destroyed them that believed not.

5 And spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly.

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, having made them an ensample unto those that should live ungodly.

7 And delivered righteous Lot, sore distressed by the lascivious life of the wicked.

8 For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds.

9 The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.

10 But chiefly them that walk after the flesh in the lust of defilement, and despise dominion.

Daring, self-willed, they tremble not to rail at dignities.

11 Whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.

12 But these are creatures without reason, born mere animals, to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed.

6 And angels which kept not their own principality, but left their proper habitation, he hath kept under everlasting bonds under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

8 Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities.

9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, "The Lord rebuke thee."

10 But these rail at whatsoever things they know not, and what they understand naturally, like the creatures without reason, in those things are they destroyed.

13 Suffering wrong as the hire of wrong-doing, men that count it pleasure to revel in the daytime; spots and blemishes, revelling in their loose feasts while they feast with you.

14 Having eyes full of adultery, and that cannot cease from sin: enticing unsteadfast souls; having an heart exercised with covetousness; children of cursing.

15 Forsaking the right way, they went astray, having followed the way of Balaam, the son of Beor, who loved the hire of wrongdoing.

16 But he was rebuked for his own transgression; a dumb ass spake with man's voice, and stayed the madness of the prophet.

17 These are springs (wells) without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.

11 Woe unto them, for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.

12 These are they which are hidden rocks in your love-feasts, when they feast with you, shepherds which without fear feed themselves; clouds without water carried along by winds: autumn trees without fruit, twice dead, plucked up by the roots.

13 Wild waves of the sea foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.

14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold the Lord came with ten thousands of his holy ones, &c.

16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

In looking over these two passages, we have to note that the extraordinary resemblance between them consists almost entirely in the examples cited, and not in the words used. Taking into consideration the number of examples brought forward common to both epistles, the words in common are exceedingly few.

Take the opening words in each. The false prophets and false teachers of St. Peter are represented in St. Jude by "certain men." The success of these men is mentioned by St. Peter: "Many shall follow their lascivious doings;" whereas St. Jude says nothing of this, but speaks of them as of old, set forth to this condemnation.

In St. Peter their crowning sin is denying the Lord that bought them; in St. Jude it is denying our only Master and Lord, Jesus Christ.

There is nothing in the Epistle of St. Jude answering to verses 2 and 3 of St. Peter. We should certainly have expected something corresponding to "by reason of whom the way of truth shall be evil spoken of;" and something answering to "whose judgment now of old lingereth not, and their destruction slumbereth not."

There is no reference to the destruction of the unbelieving Israelites in St. Peter. The reference to the Apostate Angels is markedly different in the two Epistles. In St. Peter there is no allusion to the circumstances of their sin. In St. Jude it consisted in "leaving their proper habitation." The description of their punishment in St. Peter is: *σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους*. In St. Jude it is: *εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν*. It is the same punishment; but the principal words are very different.

No mention is made of the flood in St. Jude, though, of all the examples, it brings out most terribly the disproportion in numbers between the few saved and the many who perished.

The description of the destruction of the cities of the plain is markedly different. In St. Peter, *τεφρώσας καταστροφῇ κατέκρινεν*, in St. Jude, *πυρὸς αἰωνίου δίκην ὑπέχουσαι*.

In St. Jude no mention is made of the deliverance of "Just Lot," which occupies three verses in St. Peter.

Then we come to a passage in many respects the same in each Epistle.

In 2 Peter ii. 10, "chiefly they that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities, whereas angels, though greater in might and power," &c.

In S. Jude: "Yet in like manner also these in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel," &c. But if St. Jude is the original, it is surprising that St. Peter does not reproduce *ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι*, though he reproduces *δόξας δὲ βλασφημοῦσιν*.

St. Peter makes no mention of the Archangel and his dispute with Satan, though it seems necessary that some illustration should be brought to verify so extraordinary an assertion as "whereas angels . . . . bring not a railing judgment against them

before the Lord." It is a revelation of something which went on in the unseen world, which is unintelligible, except by taking into account what St. Jude reveals. That St. Peter says nothing about it seems to show either that he had not seen what St. Jude had written, or that he took it for granted that the incident, owing to the circulation of some apocryphal book, was well known.

The next passage presents also many points of resemblance.

In St. Peter it runs, "These are creatures without reason, born mere animals, to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing." In St. Jude it runs, "These rail at whatsoever things they know not, and what they understand naturally, like the creatures without reason, in those things are they destroyed." I cannot conceive how anyone can pronounce with authority (as some seem to do) which of these is the original. This is followed in St. Jude by an imprecation, "Woe unto them, for they went in the way of Cain, and ran greedily in the error of Balaam for hire, and perished in the gainsaying of Korah." In St. Peter there is no reference to Cain or Korah, but a verse is occupied with the narrative of Balaam.

Verse 12 in St. Jude seems to have a parallel in 1 Peter ii. 13: "Spots and blemishes, revelling in their love feasts [or, as it may be read, "deceivings"] while they feast with you;" but in Jude, "these are they who are hidden rocks in your love feasts, when they feast with you."

In St. Peter there is nothing parallel to the "withered trees" of St. Jude, or the waves foaming out their own shame, or the wandering stars; and in St. Jude there is nothing which answers to the great swelling words of vanity—to those who promise liberty, whilst they themselves are the servants of corruptions—and to those whose "last state is worse than the first"—and "the dog turning to his own vomit."

Nor in Peter, to "those who separate themselves, sensual, having not the Spirit."

Such is, I trust, a fair comparison of the extraordinary resemblances and, to me, equally extraordinary divergences between these two remarkable passages. The divergences seem far too great to admit of "copying" on the part of either, and the resemblances must be in some way accounted for.

I believe that the only way of accounting for the phenomena pre-

sented by the two passages is by assuming that there was a common tradition delivered by the Apostles to all the Churches which they planted at the first, respecting the prophetical application of the Old Testament to Christian times. These traditions are appealed to as well known, and the Churches are held answerable by the Apostles for the observance of them. We know by St. Paul's first Epistle to the Corinthians that he delivered to them a paradosis respecting the veiling of women in the Christian assemblies and the celebration of the Eucharist (1 Cor. xi. 2, 23); but we also know quite as certainly that to the Church of the Thessalonians (and, if to them, to others) he delivered traditions or paradoseis respecting events which were coming on the Church. He certainly delivered to them a paradosis respecting the Anomos. He reminds them (2 Thess. ii. 5) of this: "Remember ye not that when I was yet with you, I told you of these things?" (*i.e.*, of the lawlessness and the restraining power). And then after the well-known words respecting the mystery of iniquity and the deceivableness of unrighteousness, and the God-sent strong delusion, he concludes with, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle."

I believe, then, that just as there were paradoseis delivered by the Apostles respecting the Anomos, so there were paradoseis respecting the extraordinary outbreaks of Gnostical and other heresies in the early Church. It was a most portentous matter that such perversions of Christianity should have broken out so early, and would require special warning, which, it seems, took the form of a prophetical application of some of the leading incidents in the Old Testament to the early times of the New Testament. There would be a special prophetical warning that the Apostasy at the time of the Flood might be repeated, and its punishment would come as certainly, and few might be delivered.

The Apostasy of the Israelites in the wilderness might be repeated in the case of the new Israel. The example of the fall of the angels might be needed even in the Church of Christ. If they had come to the Spiritual Mount Zion, they might yet need the warning, "See that ye refuse not him that speaketh" (Heb. xii. 25).

Even the unutterable corruptions of Sodom and Gomorrha might be repeated in professedly Christian cities, and yet God would protect His own, as He delivered Lot. Balaam might yet re-appear,

perverting the truth for filthy lucre's sake; and so might the gainsaying of Korah again divide the Church.

Neither, then, of these Apostles copied what the other had written,[1] but they both reminded the early believers of Scripture characters whose examples as warnings had been inculcated amongst all the Churches as part of the Apostolic teaching.

Now this bears very directly on the Canonicity of this Epistle. It proves that it was written by one who had himself in his own person delivered the prophetical instruction or paradosis to the Church. It was, I believe, impossible that such instruction as is contained in this second chapter should have been written after St. John's time, or anything like it.

But another point, before I conclude, must be mentioned.

In the beginning of his third chapter the Apostle assumes that all this (*i.e.*, the teaching of the second chapter) was already known: "I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of the Lord and Saviour through your Apostles." A forger would scarcely think of asserting such a statement, but it agrees well with the hypothesis that there was a paradosis based upon the Old Testament, and which the Apostles had themselves applied to the impending flood of false doctrine which was then threatening to burst over the Church.

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1 The most absurd suppositions are put forward as excuses why St. Peter should copy St. Jude, one being that St. Peter did such a thing for the purpose of patronizing St. Jude. St. Jude, it is assumed, was much too second rate an Apostle to put forth such important warnings of coming evil, and so St. Peter, by embodying them so largely in his epistle, put on them, as it were, a sort of "imprimatur;" but if so he ought to have put in a single word to explain why he did it in such a way.

INTRODUCTION TO THE FIRST EPISTLE GENERAL OF ST. JOHN.

THE reader will find all the Scripture notices of St. John and the traditions of his life in Ephesus, in my introduction to my notes on his Gospel.

The first Epistle of St. John as part of the Canon is abundantly testified to in the early Fathers.

Thus in the Epistle of Polycarp, chap. vii., "For whosoever does not confess that Jesus Christ has come in the flesh, is Antichrist" (1 John iv. 3.)

There seems to be a reminiscence of the doctrine of St. John's Epistle in Ignatius to the Ephesians xiv., "No man making a profession of faith sinneth, nor does he that possesses love hate any one."

Irenæus, "Wherefore he again exclaims in his Epistle, 'Every one that believeth that Jesus is the Christ, has been born of God.'"

And again does he say, "Many false prophets are gone out into the world. Hereby ye know the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God," &c. (1 John iv. 1, 2.)

Clement of Alexandria: "'And if we shall say,' says John in his Epistle, 'that we have fellowship with him and walk in darkness, we lie and do not the truth.'" (Miscell., book iii., chap. 4.) Again, in Miscell., iv. 18, "God then being good, is love, it is said." There seems to be at least ten or eleven references to St. John's first Epistle in the writings of this father.

Tertullian equally clearly quotes the first Epistle: "And by the Apostle John, who also says that already many false prophets are gone out into the world, the forerunners of Antichrist, who deny that Christ is come in the flesh, and do not acknowledge Jesus (to be the Christ)". (Against Marcion, v. chap. 16.)

There appears to be above forty references to this Epistle in the general works of Tertullian.

Eusebius speaks of the First Epistle of St. John as along with the Epistles of St. Paul and the first Epistle of St. Peter as acknowledged (iii. chap. 25.)

FOR WHAT PURPOSE WAS THE EPISTLE WRITTEN?

This Epistle has been supposed to be written for the purpose of opposing certain heretics who denied the Incarnation. St. John had in his mind heretical teaching of the most anti-Christian character when he wrote, "Many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist," &c.

When we remember the exceeding prevalence in the latter part of the first century, of a belief in the inherent evil of matter, and that the flesh of man, being matter, partook of that evil, and that the Christ did not really partake of our flesh, but only assumed it in appearance and left it before it was crucified, we must acknowledge that many things in this Epistle are written to meet such a form of evil; but we must hold fast to the fact that this Epistle was written not for that particular time, but for all time; and so we believe that it is to all appearance written to extend and enforce the teaching of the Gospel of this Apostle.

This is most particularly noticeable in the expansion and application of the teaching respecting the New Birth.

That the New Birth is a birth from above, and therefore "of God," and that it is "of water and of the Spirit" is very clearly stated by our Lord in His discourse with Nicodemus, but no application is there made of the doctrine; but when we turn to the Epistle, we find that the New Birth is a seed of God within us—that where it abides it delivers the man from sin—so that he cannot sin because he is born of God, that where it abides it fills the man with the love of the brethren; (iv. 7) "Beloved, let us love

one another, for love is of God, and every one that loveth is born of God and knoweth God." Moreover, that this seed, if it abides in us, enables us to overcome the world, and that through it we are enabled to confess the greatest mystery of Godliness that the universe has ever seen, even the Incarnation of the Eternal Son (iv. 3, 4).

So that so far as the New Birth is concerned the Epistle seems written to expand and enforce what is said of it in the Gospel. Then in the second place, For what is the Incarnation revealed? It is that we may be in the Apostlic fellowship: "That which was from the beginning . . . and our hands have handled," &c., "that which we have seen and heard declare we unto you, that ye may have fellowship with us;" but is the fellowship to be confined to fellowship with mere men? No, "truly, our fellowship is with the Father and with His Son Jesus Christ."

Again, in St. John's Gospel, we have constantly the idea of "abiding" in God or in Christ. Now this is expanded and practically applied throughout the Epistle. Thus ii. 6, "He that saith he abideth in him, ought himself so to walk," &c.; ii. 10, "he that loveth his brother abideth in the light;" ii. 24, "Let that therefore abide in you which ye have heard," &c.; ii. 28, "Now, little children, abide in Him;" iii. 6, "Whosoever abideth in him sinneth not;" iii. 24, "he that keepeth his commandments dwelleth (*i.e.*, abideth) in him, and he in him;" iv. 12, "If we love one another God dwelleth (abideth) in us," &c.; iv. 13, "Hereby we know that we dwell in him, and he in us, because he hath given us of his spirit."

Again, we have the "walking in the light" of the Gospel explained as walking, not in intellectual light, but in love (ii. 10), "He that loveth his brother abideth in the light. . . But he that hateth his brother is in darkness," &c.

Again, in the beginning of the Gospel (i. 12), we have the privilege conferred upon believers of being "sons of God." This is expanded into, "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God; and it doth not yet appear what we shall be. . . We shall be like him, for we shall see him as he is" (iii. 1-3).

Again, the Lord said of the impenitent Jews (viii. 44): "Ye are of your father the devil, and the lusts of your father ye will do." And in the Epistle this is applied to all wilful sinners, "He that

committeth sin is of the devil, for the devil sinneth from the beginning" (iii. 8).

Again, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." This is reproduced in, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us" (ch. iv. 6).

Again, the words, "God so loved the world, that he gave his only-begotten Son," is reproduced in, "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him" (John v. 32-37). And again in the words, "These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life," &c. (v. 13).

THE PERSONS FOR WHOM THE EPISTLE WAS WRITTEN.

From there being no inscription and no salutation, we should gather that the Epistle was in the widest sense catholic or general. There was a somewhat late opinion that it was written to the Parthians, and St. Augustine in his comments upon it treats it as primarily sent to them. But the Greek MSS. and Fathers know nothing of any such an inscription.

With respect also to its date we know nothing, but it seems to be almost a matter of certainty that it was written after the Gospel, so that it is, in all probability, the last written book of the New Testament.

INTRODUCTION TO THE SECOND EPISTLE OF ST. JOHN.

CONSIDERING the extreme shortness of this letter, it has a remarkable amount of particular testimony to its genuineness.

It is twice referred to by Irenæus. In his book "Against Heresies," i. 16, 3, "And John, the disciple of the Lord, has intensified their condemnation, when he desires us not even to address to them the salutation of 'God speed,' for, says he, 'he that bids them be God speed is a partaker of their evil deeds.'" And again (iii. 16, 8), "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist; take heed to them, that ye lose not what ye have wrought."[1]

Alford cites Clement of Alexandria as using the expression "greater Epistle" with reference to the first Epistle; thereby showing that he knew of more Epistles by St. John. And, again, in a fragment of the Adumbrations, he writes: "Scripta vero est ad quandam Babyloniam electam nomine."

Cyprian, in his account of the seventh council of Carthage, mentions that Aurelius, Bishop of Chullabi, said, "John the Apostle laid it down in his Epistle, saying, 'If anyone come unto you, and have not the doctrine of Christ, receive him not into your house, and say not to him, Hail, for he that saith to him, Hail, partakes of his evil deeds.'" So that throughout ante-Nicene times this short Epistle has been recognized as the work of the Apostle. A difficulty, however, has been made of the fact that

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[1] It is true that Irenæus quotes this as belonging to the former mentioned (*predicta epistola*), but this is evidently a mere error, as no such words are to be found in the first epistle.

the Apostle in these two Epistles calls himself "the elder," not the Apostle. But why should this be objected to? He was an elder indeed, inasmuch as in all human probability he was the oldest man in the Church who had personally known the Lord. He was the oldest surviving Apostle. And St. Peter also calls himself an elder in 1 Pet. v. i., "The elders which are among you I exhort, who am also an elder" (ὁ συμπρεσβύτερος). So that the speculations respecting these Epistles having been written by a certain John the Presbyter, who was buried at Ephesus, and whose tomb was shown with that of the Apostle, are idle. The style and phraseology are exactly that of the Apostle, and would be exceedingly difficult to imitate successfully.

INTRODUCTION TO THE THIRD EPISTLE OF ST. JOHN.

THE third Epistle is no where quoted or alluded to, as far as I can ascertain, in any early father or ecclesiastical writer; but it naturally stands or falls with the second Epistle, of the genuineness of which there can be little doubt. A dishonest person would have no object in forging it. It contains no doctrine which is not abundantly to be found in the first Epistle; indeed, the only verse which can be held to be even remotely doctrinal is the 11th: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God."

The following account of the object of the Epistle is from Smith's "Dictionary of the Bible," written by Rev. T. Meyrick: "The third Epistle was written for the purpose of commending to the kindness and hospitality of Gaius some Christians who were strangers in the place where he lived. It is probable that these Christians carried this letter with them to Gaius as their introduction. It would appear that the object of the travellers was to preach the Gospel to the Gentiles, 'without money and without price' (7th verse). St. John had already written to the ecclesiastical authorities of the place (vii. 9), but they, at the instigation of one Diotrephes, had refused to receive the missionary brethren, and therefore the Apostle now commends them to the care of a layman. It is probable that Diotrephes was a leading presbyter who held Judaizing views, and would not give assistance to men who were going about for the purpose of preaching solely to the Gentiles. Whether Demetrius (ver. 12) was a tolerant presbyter of the same community, whose example St. John holds up as worthy of commendation, in contradistinction to that of Diotrephes, or whether he was one of the strangers who bore the letter, we are

now unable to determine. The latter supposition is the more probable."

Who this Gaius was it is impossible now to determine. There are three of this very common Roman name mentioned in Scripture and ecclesiastical writers: (1) Gaius of Corinth, in whose house St. Paul was staying when he wrote the Epistle to the Romans. This man must also have been noted for his hospitality, as he calls him "mine host, and of the whole Church saluteth you" (Rom. xvi. 23). (2) Gaius of Macedonia, mentioned Acts xix. 29. (3) Gaius of Derbe, who had been one of St. Paul's fellow-travellers in Greece (Acts xx. 4, 5). There is mention made in the "Apostolical Constitutions" of a Gaius, Bishop of Pergamos. Bishop Alexander, in his preface to this Epistle has some very interesting remarks for the purpose of showing that the contents of the Epistle correspond with the state of the Church of Corinth at the close of the century when St. Clement wrote to the Corinthians to deprecate their divisions, and the sinister influence of men amongst them of the turbulent and over-bearing character of Diotrephes.

These two Epistles of St. John and that of St. Paul to Philemon are beyond measure precious as examples of the communion of saints. If any words of Scripture are real, these have indeed the stamp of reality about them; as the Bishop of Derry has well said, "They lead us from the region of miracle and prophecy, out of an atmosphere charged with the supernatural, to the more average everyday life of Christendom, and its regular paths and unexciting air. There is no hint in these short notes of extraordinary gifts. The tone of their Christianity is deep, earnest, severe, devout, but has the quiet of the Christian Church and home very much as at present constituted."

INTRODUCTION TO THE CATHOLIC EPISTLE OF ST. JUDE.

THE WRITER OF THIS EPISTLE.

IN the first verse he describes himself as the brother of James. If James then was the first of the four persons mentioned as the brethren of the Lord in Matt. xiii. 55, this Judas was the last of these four and, as I have shown, he was the son of a Mary (not, of course, the Virgin) who stood by the Cross, and is no less than four times called the mother of James. In this case he would not have been one of the original Apostles, but was (along with James) converted by the Resurrection of the Lord. Some, however, suppose that he was the son of Alphæus by a sister of the Virgin, but in that case the fact of the Nazarenes associating him with themselves, rather than with the Lord, would have to be accounted for.

The Epistle is quoted as an inspired and Canonical work in some of the early fathers. Some words in it seem to be cited in a fragment of Irenæus published by Pfaff early in the last century, "the most holy faith delivered unto us."

Tertullian quotes it by name in his tract on "Female Dress," chap. iii.: "To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude," &c.

Clement of Alexandria also quotes it by name (Miscellanies, book iii., chap. ii.) "Concerning these and the like heresies, I think that Jude has spoken prophetically in his Epistle, 'Likewise those dreamers,'" &c. Also in Miscell., book vi. 8, "And some pluck from the fire, and on others have compassion, making a difference." Also in the "Pædagogus," iii. 8, "'For I would have you know,' says Jude, 'that God, having once saved his people from the land of Egypt, afterwards,'" &c.

The Muratorian fragment also includes it in the Canon "Epistola sane Judæ et super scripti Johannis duas in Catholica habentur."

In my Introduction to the Second Epistle of Peter, I have examined almost the whole of this short Epistle, and have shown that the problem of its relation to that Epistle is best solved by supposing that both refer (or made use of) a deposit of prophetical teaching which had its origin with the Apostles, and which consisted mainly of an application of several leading Old Testament incidents to New Testament times.

QUOTATIONS FROM APOCRYPHAL BOOKS.

The only difficulty which remains with regard to this Epistle is its references to Apocryphal, or supposed Aprocryphal books, in verses 9 and 14. I have considered this in my notes on these two verses. It is to be remembered that books which contain many absurdities may yet be the means of preserving some historical facts. Josephus, in his "Antiquities of the Jews," gives a very large number of such facts which are not mentioned in the Old Testament narratives, but which we have no reason to reject as untrue because we do not find them there.

THE GENERAL EPISTLE OF JAMES.

A COMMENTARY.

THE GENERAL EPISTLE OF JAMES.

CHAP. I.

[a] JAMES, [b] a servant of God and of the Lord Jesus Christ, [c] to the twelve tribes [d] which are scattered abroad, greeting.

[a] Acts xii. 17. & xv. 13. Gal. i. 19. & ii. 9. Jude 1.
[b] Tit. i. 1.
[c] Acts xxvi. 7.
[d] Deut. xxxii. 26. John vii. 35. Acts ii. 5. & viii. 1. 1 Pet. i. 1.

1. "Scattered abroad;" "of the dispersion" (ἐν τῇ διασπορᾷ).

1. "James, a servant of God and of the Lord Jesus Christ." There are three Apostles, or Apostolic men, of this name mentioned in the New Testament. The first, the brother of John and son of Zebedee; the second, the son of Alphæus, and one of the original Apostles; and the third, the Bishop of Jerusalem and writer of this Epistle. In my Excursus on the Lord's brethren at the end of my volume of notes on St. Mark, I have given reasons for showing that this James was not the one who was the son of Alphæus, for the son of Alphæus was one of the original Apostles, and was always consequently with the Lord; whereas James the Lord's brother, the brother of Simon and Judas and Joses, was with the Nazarites and apart from the Lord, or the Nazarites would not have claimed him as one of themselves, he not believing then in the Lord (Matth. xiii. 55). I have also shown in the same Excursus that he was the son of a certain Mary (not the Virgin), who stood at the Cross, and so could not have been, as some suppose, the son of Joseph by a former wife.

"A servant," *i.e.*, a slave, one who belongs to God and to Christ body, soul and spirit. He would serve God in the spirit of free-

[e] Matt. v. 12. Acts v. 41. Hebr. x. 34. 1 Pet. iv. 13, 16.
[f] 1 Pet. i. 6.

2 My brethren, [e] count it all joy [f] when ye fall into divers temptations;

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dom—looking, as he himself expresses it, "into the perfect law of liberty and continuing therein," but he would be God's property in an infinitely higher degree than any slave could be the property of his master.

"Of God and of the Lord." St. James could not thus style himself as the slave of two Intelligences in heaven unless they were co-equal and co-eternal. They must have had equal right of property in him if they were to be called his joint Masters or Lords.

"To the twelve tribes scattered abroad." "Scattered abroad," rather "of the dispersion."

What dispersion was this? for there had been many. There was the dispersion of the ten tribes which took place in the time of Shalmaneser, and many minor ones afterwards; so that there were colonies of Jews engaged in commerce throughout the world, and the Epistle may have been addressed to those among them who were believers (ii. 1).

There was the persecution in Stephen's time when it was said of the Christians "that they were all scattered abroad except the Apostles" (Acts viii. 1); and Josephus ("Antiquities," xx. 9) mentions another which took place between the death of Festus and the arrival of Albinus, during which, probably at the end of it, St. James himself suffered death. So that this Epistle may be accounted to be his dying words.

2. "My brethren, count it all joy when ye fall into divers temptations." Temptations here signifies trials in the sense of afflictions. It is the same word as the Lord uses when He says to His Apostles, "Ye are they that have continued with me in my temptations" (Luke xxii. 28).

We should count it all joy when we suffer trials, because it is the sign that we are beloved of God. "My son, despise not thou the chastening of the Lord . . . for whom the Lord loveth he chasteneth. If ye endure chastening God dealeth with you as with sons" (Heb. xii. 5, 6, 7).

But is it not hard to do this? Certainly. It is hard as all the rest of Christianity is hard, but it becomes easy if we look continually unto Jesus (Heb. xii. 2), and commit ourselves to the Spirit of

3 [g] Knowing *this*, that the trying of your faith worketh patience.

[g] Rom. v. 3.

God. It is hard, but it is necessary, for unless we receive the chastisements of God in good part, we neither acknowledge nor realize His Fatherhood. Mr. Blunt quotes from the Book of Wisdom (iii. 4-6): "For though they (the righteous) be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded, for God proved them and found them worthy for himself. As gold in the furnace hath he tried them and received them as a burnt-offering."

"It is indeed certain that all the senses of our nature are so formed that every trial produces in us grief and sorrow; and no one of us can so far divest himself of his nature as not to grieve and be sorrowful when he feels any evil. But this does not prevent the children of God from rising by the guidance of the Spirit above the sorrow of the flesh. Hence it is that in the midst of troubles they cease not to rejoice." ("As sorrowful yet alway rejoicing.")

3. "Knowing this, that the trying of your faith worketh patience." The word "trial" here, *δοκίμιον*, is that employed to denote a crucible or vessel in which metals were purged from their dross. Thus in Prov. xxvii. 21, "As the fining pot for silver and the furnace for gold, so is a man to his praise." As if he said, "What you now suffer is not only a proof of the fatherly love of God towards you, but is in itself the greatest benefit; it purges away your dross and brings out the true metal within you, and makes you to possess a disposition of mind towards God without which you cannot be fit for His presence. Prosperity so far from trying you and discovering your real state, hides it from you; it is adversity nobly borne, as coming from God's loving hands, which alone shows what manner of spirit ye are of, and showing it, purges you so that you become purified. There is a story, often repeated, that someone was observing a silversmith smelting silver asked him how long the process took. "Till I can see clearly my own image reflected on the surface," was the answer.

4. "But let patience have her perfect work, that ye may be perfect," &c. "Her perfect work," *i.e.*, a work which fully accomplishes its purpose. It must not be broken off in the middle

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

h 1 Kings iii. 9, 11, 12. Prov. ii. 3. i Matt. vii. 7. & xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. & xv. 7. & xvi. 23.

5 h If any of you lack wisdom, i let him ask of

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of its operation, but must be allowed to continue till the metal of the soul is fully refined.

"Have her perfect work," *i.e.*, in the man or soul. Patience is here personified, as it were, as purifying and ennobling by the afflictions which she enables the man to endure.

"That ye may be perfect and entire, wanting nothing." Wanting nothing in purity, in submission, in reflection of the image of the great Refiner.

"Perfect." This is not an absolute perfection, because if so the soul could not improve or progress. It is constantly applied to men not as being absolutely sinless, but as being good, righteous, walking as Zacharias and his wife did, in all the commandments and ordinances of the Lord blameless. Job was pronounced perfect by God himself, so was Noah, so doubtless were myriads of saints whose names have not come down to us, and yet all were capable of improvement. As another Apostle says, "Not as though I had already attained, or were already perfect, but I follow after (pursue) if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended. . . . Let us therefore, as many as be perfect, be thus minded," *i.e.*, minded to press forward (Phil. iii. 13).

"Entire," ὁλόκληρος, with reference perhaps to the offerings which are to be without blemish.

5. "If any of you lack wisdom, let him ask of God, that giveth to all men," &c. The wisdom here is that which is described in the third chapter of this Epistle, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy."

It is the same as the wisdom of the Book of Proverbs, in which is inseparably joined the knowledge of the will of God and the doing of it. Thus it comprehends, as we may say, all moral excellence. Thus, "With the lowly is wisdom" (xi. 2); "With the well-advised is wisdom" (xiii. 10); "The fear of the Lord is the instruction of wisdom" (xv. 33); "He that getteth wisdom loveth his own soul" (xix. 8), &c.

God, that giveth to all *men* liberally, and upbraideth not; and [k] it shall be given him.

6 [l] But let him ask in faith, nothing wavering.

[k] Jer. xxix. 12. 1 John v. 14, 15.
[l] Mark xi. 24. 1 Tim. ii. 8.

"Let him ask of God." In one of Cicero's moral books, in speaking of the things which we could properly ask of the gods, he enumerates such things as wealth, honour, or health of body, but he adds it would be absurd to ask wisdom of any god, for it would be totally out of his power to give such a thing to his worshippers, whereas we Christians, and even the sincere and faithful Jews in the old times, believed that it was the first thing we have to ask of the true God. Of course we may not ask it under the name of wisdom, but it is the same practically if we ask for repentance, or for faith, or for obedience, for all these are a part of true wisdom which may be described as the godly, the spiritual, the Christian mind.

"Who giveth to all men liberally, and upbraideth not, and it," &c. "He gives to all men liberally." "Open thy mouth wide and I shall fill it" . . . "If ye, being evil, give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that ask him?" "It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear" (Is. lxv. 24).

"And upbraideth not." He does not, like proud men of this world, reproach those that ask, and make them feel their dependence, and take away half the value of the gift by the churlishness with which it is given; but if He reproves us, it is because we do not ask often enough but distrust His bounty; and hold back our hands, and shut our mouths, and treat Him as if He gave unwillingly.

"And it shall be given him."

6. "But let him ask in faith, nothing wavering. For he that wavereth," &c. It seems as if the Apostle had here the words of the Lord before him: "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark xi. 24).

"Nothing wavering" should be rendered "nothing doubting." So it is translated by Revisers, Alford and Wordsworth. The Vulgate similarly has "nihil hæsitans."

For he that wavereth is like a wave of the sea driven with the wind and tossed.

But is not this a very hard thing? No doubt, but on that very account the more pains is to be bestowed on the attainment of such a frame of mind in prayer. We must set before ourselves the good and holy character of God, and that He is far more desirous to make us holy than we are to be made holy. We must set before our minds His promises of hearing and answering all prayer: "Ask, and ye shall receive;" especially this one: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). We must set before ourselves the Mediation of the Eternal Son, "Whatsoever ye shall ask the Father in my name, He will give it you." Perhaps it may be well to act in some circumstances on another promise: "If any two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matth. xviii. 19).

Two questions arise out of these considerations:—

(1.) How is it that so many prayers, apparently, are put up, and so few answered? To which we reply, How do we know how many are put up with any degree of faith? It may be that very few reach the throne of the heavenly grace. It is probable that immense numbers are put up without thought and without heart.

(2.) But then, when some extraordinary grace falls upon any church or any soul, it may be (perhaps we ought to say it is) because of some petition of some one unknown put up in unwavering faith. With respect, however, to petitions put up for some earthly blessing, we have an exception made by this Apostle himself: "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts," but of this more when the time comes.

"For he that wavereth is like a wave of the sea." There is nothing of the similarity of sound in the Greek which there is in the English. It is "he that doubteth" (*ὁ διακρινόμενος*) is like a wave (*κλύδωνι*) of the sea. It may be that the Apostle has in his mind not only doubting as to whether he will receive (as all seem to agree that he has), but also hesitancy as regards his request if it is for some spiritual grace. He is not quite sure that he would like to receive it. He has reservations. He does not with his whole soul desire the grace that his lips ask for.

7 For let not that man think that he shall receive any thing of the Lord.

8 [m] A double minded man *is* unstable in all his ways. [m] ch. iv. 8.

7, 8. "Of the Lord." Perhaps "Being a double minded man unstable in all his ways."

"A wave of the sea driven with the wind, and tossed," having no will of its own, but driven by what is exterior to it, now forward, now retreating with the tide, now mounting up to heaven, now subsiding again to its own level.[1]

7. "For let not that man think that he shall receive any thing," &c.

8. "A double minded man is unstable in all his ways."

"Anything of the Lord," *i.e.*, anything which he asks for in a half-hearted and insincere way. Of course he may receive the good things of this life, for God sendeth rain both on the just and on the unjust; but he is now speaking apparently of heavenly things. Wordsworth and others quote a remarkably illustrative passage from the Pastor of Hermas, which was written not long after this Epistle. The shepherd said to Hermas, "Cast away from thyself double-mindedness, be not double-minded in any wise in asking of God: say not, How can I ask of God, and obtain it when I have sinned so much against Him? Nay, but rather turn with thy whole heart to the Lord, and ask of Him without hesitation, and thou shalt feel the abundance of His mercy; for He is not like men who remember injuries; but if thou doubtest in thine heart, thou wilt receive nothing from Him; for they who doubt concerning God are the double-minded men, and obtain none of their requests" (Hermas, Pastor, Mand. ix.). The double-minded man seems the one halting between two opinions, rather than he who doubts as to whether he shall receive.

"Unstable," perhaps with the meaning of "inconsistent," attempting at once to serve the world and God.

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1 With reference to God at times not hearing the sincere prayers of His greatest saints, Cornelius à Lapide has a passage from St. Augustine: "The man who supplicates God in faith (*fideliter*) for the necessary things of this life is both mercifully heard and is also mercifully refused. For what is useful to a sick man the physician knows better than the sick man; and on this account also Paul was not heard when he sought the removal of the thorn in the flesh, because it was not good for him."

‖ Or, *glory*.

9 Let the brother of low degree ‖ rejoice in
that he is exalted:

10 But the rich, in that he is made low: because
[n] as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower

[n] Job xiv. 2. Ps. xxxvii. 2. & xc. 5, 6. & cii. 11. & ciii. 15. Isai. xl. 6. 1 Cor. vii. 31. ch. iv. 14. 1 Pet. i. 24. 1 John ii. 17.

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9. "Let the brother of low degree rejoice in that he is exalted," *i.e.*, that he is made a member of Christ, and exalted far above all the philosophers of this world in that he is instructed in the highest mysteries of godliness.

10. "But the rich, in that he is made low." Most probably this means, let him rejoice in that God has chosen him, notwithstanding his riches and worldly honour, to belong to a despised sect, who in proportion to their humble and persecuted state in this world shall be exalted as the brethren of Christ in the eternal world. It was an actual miracle of grace when any of the high and noble and wealthy were humbled so as to embrace the Gospel and enter into the Church in which they might find their very slaves their teachers and priests. This takes place now in India when a Brahmin puts off his distinction of caste, and seats himself beside the Sudra or even the Pariah to receive the Word and Sacraments.

"Because as the flower of the grass he shall pass away." That is, if he continues to trust in the world, in its riches and honours, and rejects Christ, he shall pass away like the flower of the field; he shall lose his immortality and eternal life; but if he chooses, as Moses did, the reproach of Christ rather than the treasures of Egypt, then he shall not pass away, but doing the will of God he shall abide for ever (1 John ii. 17).

11. "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower," &c. Some understand the burning heat here to be that of the sun's rays only, others that the burning heat is the hot blast from the desert to the south or the east of Palestine, most probably the latter, for it is the most scorching. The Dean of Rochester says more probably it is the burning wind, blowing like the hot blast of a furnace from the torrid wilderness, for this, rather than the mere power of the sun's rays, is the scourge of Palestine, scorching and shrivelling up the vege-

thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 [o] Blessed *is* the man that endureth temptation: for when he is tried, he shall receive [p] the crown of life, [q] which the Lord hath promised to them that love him.

o Job v. 17. Prov. iii. 11, 12. Hebr. xii. 5. Rev. iii. 19.

p 1 Cor. ix. 25. 2 Tim. iv. 8. ch. ii. 5. 1 Pet. v. 4. Rev. ii. 10.

q Matt. x. 22. & xix. 28, 29. ch. ii. 5.

12. "The Lord hath promised." So K., L., P., most Cursives; but ℵ, A., B., read, "He hath promised."

tation. In Job. xxvii. 21 we read "a burning wind shall catch him (the rich man) and he shall depart."

It is not improbable that the prophetic mind of St. James foresaw some fierce persecution which would particularly endanger the faith of those who were rich in this world.

"The grace of the fashion of it perisheth." The reader will remember the words of the Lord, "Consider the lilies of the field .... I say unto you that Solomon in all his glory was not arrayed like one of these."

"So shall the rich man fade away in his ways"—in his journeyings through life. Of course allusion is here made to the man who trusts in his riches. However his temporal life may be easy and prosperous, his spiritual life shall wither and decay. In the words of the Lord: "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, shall choke the word, and it will be unfruitful" (Mark iv. 19).

12. "Blessed is the man that endureth temptation." The temptation or trial here must not be limited to what are usually called the trials of life, but must also refer to temptation to sin—the temptations of our three spiritual enemies. Blessed is the man who when tempted to think that life is not worth living, looks to the trials of the Son of God, and how unflinchingly He bore Himself under them, and overcame them by submitting to the will of God in them. And blessed is the man who, when tempted to fall from God by sin, looks to the Son of God enduring the assaults of Satan in the wilderness, and beating him back by the sword of the Spirit, the word of God.

"For when he is tried, he shall receive the crown of life." "When he is tried." This is a most misleading translation. It is

13 Let no man say when he is tempted, I am tempted of
‖ Or, *evils.* God: for God cannot be tempted with ‖ evil,
neither tempteth he any man:

"when he has been found approved," δόκιμος, answering to St. Paul's expression, "I myself should be rejected" (ἀδόκιμος). (1 Cor. ix. 27).

When he has been found approved he shall receive the crown of righteousness, not now, but at the last; as St. Paul says, "I have fought the good fight, ... henceforth there is laid up for me the crown of righteousness, which the Lord the Righteous Judge shall give me at that day" (2 Tim. iv. 8)—not at the time of trial, or even the time of death, but at the time of the Second Advent.

"Which the Lord hath promised to them that love him." The true love of Christ can only be seen by our continuing steadfast to the end in His faith and obedience.

13. "Let no man say when he is tempted, I am tempted of God." "Tempted" here must mean temptation to sin or unbelief. A man would say, to excuse himself if he fell under the temptation, "I have been tempted of God, and so the temptation was too strong for me; I have been tempted of God, and inasmuch as the temptation came from Him, He cannot severely blame me if I yielded to it."

"For God cannot be tempted with evil." Why is the devil the tempter? Because he was the first to be tempted, and to fall under the temptation. Because he fell under the temptation he unceasingly desires that others should share his condemnation. God, on the contrary, being infinitely above temptation, and looking upon it as contrary to His nature, cannot desire that any of His creatures should become that which He hates.

There is, however, another rendering of this place, "God is unversed in things evil." There is no evil in Him or with Him, and so He cannot give evil, or strive to do so, as He gives good. He must desire that all may be like Himself purely and unmixedly good.

"Neither tempteth he any man." How is it said then that God did tempt Abraham? The answer is easy. There is one temptation of seduction, another of probation. God tempts no one so as to seduce or allure him to sin, but He tries all His children, that He may make their faith and love manifest to all. St. Augustine

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then [r] when lust hath conceived, it bringeth forth sin: and sin, when it is finished, [s] bringeth forth death.

[r] Job xv. 35. Ps. vii. 14.
[s] Rom. vi. 21, 23.

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says upon this point: "St. James is speaking of temptations arising from evil motives, with a view to an evil end. No such temptations are from God. But God is said to have tempted, that is, to have tried Abraham from a good motive and for a good end. He tried him, in love to him and to all men, in order that he might become the father of the faithful, and be an example of obedience to all ages of the world" (St. Augustine, quoted in Wordsworth).

14. "But every man is tempted when he is drawn away of his own lust." The temptation which seduces and destroys is from within—from a man's own lust. There may be, of course, an external foe who has power to bring the temptation home and direct it, and, above all, has power to assist us to stifle the religious convictions and reproofs of conscience which warn us against the evil indulgence; but unless there was in each man "his own lust," the external tempter would have no power, as he would have no power against a sinless being, such as an angel.

15. "Then when lust hath conceived, it bringeth forth sin." Lust is here likened to a harlot. She receives into the womb of her evil nature the unlawful desire, and as it is in natural things, so in spiritual, the fruit of her conception is brought forth in some form of sin, and that sin, when it has come to the end of its growth, bringeth forth death. As another Apostle says, though using another figure, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 21, 22). As with the first sin, so with all after sins. The evil desire of Eve, instead of being striven against, was received and cherished, and it brought forth sin. "She took of the fruit and did eat, and gave also to her husband with her and he did eat." And it rapidly attained its growth and brought forth death. First, the worst of all deaths which can befal an intelligent creature, alienation from God—the guilty ones hid themselves from the

16 Do not err, my beloved brethren.

17 † Every good gift and every perfect gift is from above, and cometh down from the Father of

† John iii. 27. 1 Cor. iv. 7.

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presence of the Lord God amongst the trees of the Garden—and then the death of the body, "Death passed upon all men in him in whom all have sinned" (Rom v. 12).

16. "Do not err, my beloved brethren." In what way were they liable to err? Most probably in supposing that good and perfect gifts—the gifts of Divine wisdom and grace—came from themselves, and so there was no great sin in not following up and retaining such gifts.

17. "Every good gift and every perfect gift is from above, and cometh," &c. A difference has been made between the gift δόσις, which is called good, and the gift δώρημα, which is perfect, as by Dr. Scott in Speaker's Commentary, δόσις, signifying "every kind of good gift," the other one (δώρημα) "one perfect in its kind." Wordsworth seems to think that the first is donation (giving), and the second the actual gift; but are we called upon to lay such stress upon the difference, inasmuch as the whole clause is an hexameter line, and the two words, though signifying pretty nearly the same thing, may have been used to perfect the hexameter.

"Every good gift and every perfect gift is from above." All the temporal good gifts and all the spiritual gifts, gifts more perfect, gifts in a higher sphere, which men receive, they receive from God, the Author and Giver of all good things.

It is our duty to remember this for two reasons. First, that we may on each reception of some good from Him give Him thanks, and secondly, that we are as constantly to remember that every good gift has to be accounted for to Him, and is, as far as possible, to be shared with others. The gifts of the good things of this life are given that we may "have to give to him that needeth," and the gifts of grace are given, in order that our light "may so shine before men that they may see our good works, and glorify our Father which is in heaven."

How is it that God is not called the Maker, but the Father of light? It really seems to imply that all which can be called "light" is personal, and has been not merely made, but begotten by Him. And so it *is* according to the Catholic Faith. God is

lights, [u] with whom is no variableness, neither shadow of turning.

[u] Numb. xxiii. 19. 1 Sam. xv. 29. Mal. iii. 6. Rom. xi. 29.

Light, and His first and only Begotten is Light of Light. He is the light of men—"the light which lighteth every man that cometh into the world"—and all the orders of angelic beings are lights, and we know not how they contribute to the illumination of the natural, as well as of the moral universe.

What is the origin of light? We are told that there is an infinitely diffused etherial medium transmitting the waves, but from whence? It may be that all material light is in some way unknown to us a reflexion, a gleaming, an outcome of the Light which no man can approach unto, a shining forth of the uncreated Light.

Any how, the lights of the universe are of such a dignity that God can be called not their Maker only, but their Father. Into this we cannot penetrate. But this is true, that of all material things light seems to come most directly from God, and to be the most perfect illustration of His Nature and Essence. "God," says another Apostle, "is light, and in Him is no darkness at all" (1 John, i. 5).

"With whom is no variableness, neither shadow of turning." All created luminaries, the lights of the visible universe, vary. The light of the sun varies according to our distance from it. The light of the moon varies every month. The light of some stars has been utterly extinguished, but with the light of God there is no variableness. The light which kindled the faith of Abraham, and inspired the songs of the Psalmists, and illuminated the Prophets when they spake beforehand "of the sufferings of Christ and of the glory which should follow," the light which instructed the Churches through the letters of the Apostle—all is the same. It is coloured as God intended it to be, by the human mediums through which it reaches us, but is the same.

Wesley has a very good note. "Both (words in the Greek *παραλλαγή* and *ἀποσκίασμα*) are applicable to any celestial body which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there is any such vicissitude it is in ourselves, not in Him."

x John i. 13. & iii. 3. 1 Cor. iv. 15. 1 Pet. i. 23.
y Ephes. i. 12.
z Jer. ii. 3. Rev. xiv. 4.

18 x Of his own will begat he us with the word of truth, y that we should be a kind of z firstfruits of his creatures.

18. "Of his own will begat he us with the word of truth." "Of his own will." This follows upon "Every good and perfect gift is from above." It was of His mere goodness that He brought us into a state of salvation. Thus Titus iii. 5, "Of his mercy he saved us by the washing of regeneration," &c.

"Begat he us." This is properly "brought he us forth," referring to the action of the mother rather than to the father, which would be "begat he us."

"By the word of truth," *i.e.*, by the preaching of the Gospel. Wherever Christianity is first preached to unbelievers, the primary instrument is the word preached and received, because the reception of the Gospel opens the communication, as it were, between God and man. Without the word preached, the unbeliever can know nothing of the Gospel of Christ, of the Incarnation and Atonement, of the Sacraments, and of Eternal life. So that in the case of the heathen, preaching must be the first step, without which men cannot be grafted into the body of Christ's Church; but when Christianity is established in a nation or country, then it is only reasonable that if persons in infancy can be grafted into Christ's Church, they ought to be, in order that they may grow up in the grace of Christ and be brought up in the family of God.

"With the word of truth." This has been thought by some, particularly among the Fathers, to mean the Personal Word, but the Personal Word, the Son of God, acts in the first instance through the preached word, in adding to His Church those who are being saved.

"That we should be a kind of first fruits of his creatures." This probably refers to the Jews, the first converts amongst whom were undoubtedly the first fruits of the world to God. But why does he say a *kind* of first fruits, and not first fruits? I think most probably (as Wesley says) because Christ alone is absolutely the first fruits.

19. "Wherefore, my beloved brethren, let every man be swift to hear," &c. There is a very singular difference of reading in this passage, the grounds of which diversity will be seen in the

19 Wherefore, my beloved brethren, [a] let every man be swift to hear, [b] slow to speak, [c] slow to wrath:

[a] Eccles. v. 1.
[b] Prov. x. 19. & xvii. 27. Eccles. v. 2.
[c] Prov. xiv. 17. & xvi. 32. Eccles. vii. 9.

19. "Wherefore." So K., L., P., most Cursives, &c.; but A., B., C., 73, 83, Vulg., Copt., Arm., read, "Ye know it" (ἴστε).

critical note above. Several leading MSS. read: "Ye know, my beloved brethren, but let every man be swift to hear, slow to speak." As if St. James should say, "Ye know that of His Own Will God brought us forth with the word of truth, but let every man be swift to hear, slow to speak," &c. There is very little difference in the meaning. In either case the fact of God's having "brought us forth" as His children by His Word, is a reason why we should be swift to hear, &c.

But there is some difficulty in pronouncing how it is that St. James, on the ground of the new birth, presses upon his converts these three things in particular, that they should "be swift to hear, slow to speak, slow to wrath."

That they should "be swift to hear" seems to arise from this: they had been born again by the word. This should not exonerate them from listening to the word. They should rather hear it with the more earnestness and attention. It seems to echo the Lord's words, "He that hath ears to hear let him hear." We gather from the Epistle to the Hebrews that a sort of torpor had come upon Jewish Christians, from which they must be aroused, for if they continued in it, they would be in danger of falling away (Hebrews v. 11, 14).

"Slow to speak." We gather from the third chapter of this Epistle, that there was especial danger to those under St. James's rule from unbridled tongues. He seems to have had this evil brought very forcibly before him, for he mentions it here and in the 26th verse of this chapter, and throughout the whole of chap. iii., and he returns to it again in chap. iv. 11.

"Slow to wrath." This is connected with the foregoing clause. If people are swift to wrath, they will almost as a rule be swift to speak angry and bitter words, and endanger the peace of the Christian society. What a contrast to the lessons now in this day urged upon those born of God. In what books, in what sermons, from what pulpits, from what platforms are they told to

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore [d] lay apart all filthiness and superfluity of naughtiness, and receive with meek-

[d] Col. iii. 8. 1 Pet. ii. 1.

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be "slow to speak," "slow to wrath?" Are they not rather encouraged to say, "With our tongue will we prevail, we are they that ought to speak, who is Lord over us?"

20. "The wrath of man worketh not the righteousness of God." The righteousness of God was first worked out by Him of Whom it was prophesied, "He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench." The sermon or speeches of the Apostles, which have come down to us in the Acts of the Apostles, are anything but bitter denunciations, even of heathenism. They rather would win men to the Gospel by shewing its attractiveness (Acts ii., iii., xiii.). It seems impossible that God should allow His cause to be forwarded by "bitterness and wrath and anger and clamour and evil speaking."

21. "Wherefore lay apart all filthiness and superfluity of naughtiness." Filthiness properly signifies dirt, and seems to bid men lay aside grosser forms of filthy speaking or acting.

"And superfluity of naughtiness" rather signifies redundancy of malice. But why redundancy? Is not the smallest taint of malice or wickedness to be got rid of? We surely must not wait till it is redundant. I confess that it seems to me a very difficult expression; nor does there seem a satisfactory explanation of it.[1] It, perhaps, refers to some outward exhibition of malice or wickedness which had come under his notice, and which he was very anxious that they should repress.

"Receive with meekness the engrafted word." This word may be the Incarnate Word—the Lord Jesus Christ, Who is not only received or implanted or engrafted into us once for all, but has to

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1 Cornelius à Lapide gives seven explanations given by learned men; his own explanation is very ingenious. It runs—"Abundantiam malitiæ hic vetari a Jacobo, non quasi parcitas malitia permittatur, sed τὸ abundantia significat proprietatem malitiæ q. d. Abjicite malitiam, quia ipsa ex suâ naturâ et indole ebullit, abundat, et redundat in omne malum: sicut enim vinum recens ebullit, egeritque continuo spumas et fæces; sic malitia semper, eructat et suggerit quaslibet malas cogitationes locutiones et actiones," &c.

ness the engrafted word, [e] which is able to save your souls.

22 But [f] be ye doers of the word, and not hearers only, deceiving your own selves.

[e] Acts xiii. 26. Rom. i. 16. 1 Cor. xv. 2. Ephes. i. 13. Tit. ii. 11. Hebr. ii. 3. 1 Pet. i. 9.

[f] Matt. vii. 21. Luke vi. 46. & xi. 28. Rom. ii. 13. 1 John iii. 7.

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be constantly received into us. The Union betwixt Him and each of us has constantly to be renewed; and this not only by the Sacramental means of grace, but by the constant hearty reception of the spoken or written word, which is to be received with meekness—not with carping criticism, not with all sorts of reservations, not with sceptical doubts, but with meekness—*i.e.*, with submission to God, Who is its Author, and Who can now, as He has done, make use of the lowliest instruments in implanting or engrafting it within us.

The word ἔμφυτον, we are told, signifies properly "innate"; but when the word of truth is received by us, and comes into us, it becomes innate, because it becomes part of our renewed nature. It is not naturally or originally *of* us, but it becomes so *in* us—that it is like any of the other original constituents of our nature; and surely this is not too hard for God to bring about.

"Which is able to save your souls." That is, by its transforming power. The salvation here is not an instantaneous change or enlightenment, however true that may be in the case of many, but the being saved by being separated from sin, and being united to God more and more as life goes on, and we grow in grace.

21. "But be ye doers of the word, and not hearers only, deceiving your own selves." The Apostolic writer no doubt had the words of the Lord in his mind, where He says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand" (Matt. vii. 26).

"Doers of the word." What word or what words? Evidently such words as he had just spoken. "Let every man be swift to hear, slow to speak, slow to wrath," and similar words. "Put on charity, which is the bond of perfectness. "Put off all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth." "Lie not one to another." "Put on, as the elect of God, holy, beloved, bowels of mercies." (Col. iii. 8, 12, 14.)

23 For [g] if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

[g] Luke vi. 47, &c. See ch. ii. 14, &c.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But [h] whoso looketh into the perfect [i] law of

[h] 2 Cor. iii. 18.
[i] ch. ii. 12.

"Deceiving your own selves." No self-deception is so universal as that which arises from hearing for the mere sake of hearing, without ever thinking of acting out in the life what is heard with the ear. On the lowest calculation of the number of places of worship in this country there must be at the least one hundred thousand sermons preached every Sunday. All these sermons are preached from texts taken from the Word of God, any one of which, if followed up with any care or faithfulness, would lead the person so following it up abreast of all the truths of the Christian Religion, and yet how extremely small is the practical impression.

23, 24. "For if any be a hearer of the word, and not a doer, he is like . . . straightway forgetteth," &c. The idea in these two verses is the carelessness of the operation, and so its inutility. The hearer who is not a doer is like the man who takes a careless passing glance at a metal mirror. He is in a hurry; he takes out his mirror, looks for a moment to see if his appearance is all right, and the next moment forgets all about it. Such is the mere hearer of the word. He looks at the word which, properly and devoutly used, would reveal his own self to him—looks at it only for a moment, and forgets all about himself; but if instead of this hasty glance he steadily contemplates himself in the mirror of God's word, with the view of amending whatever is amiss in the sight of his heavenly Father, he gets the blessedness which is expressed in the words of the following verse.

25. "But whoso looketh into the perfect law of liberty, and continueth therein." "Looketh into." This rather means stooping down and looking upon or into something, as if a man was attentively examining a map, or something on the ground; and describes an operation exactly the contrary to that of looking hastily into the mirror.

liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, [k] this man shall be blessed in his ‖ deed.

[k] John xiii. 17.

‖ Or, *doing*.

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25. "He" (οὗτος). So K., L., P., most Cursives: but ℵ, A., B., C., 13, 29, 68, 73, Vulg., Syr., Copt., omit "he."

"And continueth therein." This is rather, "continueth looking." Thus Revisers: "And so continueth." Of course it must include continuing in the law of liberty, but it rather seems to mean continuance in bending down and steadfastly looking into it. If he does this, it shows some determination of purpose on his part. Such a man is not a forgetful hearer, he is an attentive hearer; and such an one, intending to put what he hears into practice, retains it in his mind instead of forgetting it.

But what is the law of liberty? It is evidently a law which proceeds from within, and is not imposed from without.

If a man is unrenewed in soul or spirit, even the law of God is a bondage to him, because it is imposed upon him by another; but if the man is renewed by union with the Son of God and the operation of the Spirit, then the law is imposed by himself, and is seen by himself to be clearly in accordance with his highest interests, and conducive to his highest happiness; and so, instead of looking upon the will of God as a bondage, he looks upon sin as a bondage. Such a man is a doer of the work.

But how does a man look into the law of liberty? Where does he find it so as to look into it? Well, no doubt in the Life and Teaching of the Son of God. No doubt long before St. James wrote this Epistle the Gospel of St. Matthew was circulated amongst the Christian Jews; and in the Sermon on the Mount they would find the most perfect representation possible of the law of liberty, so far as it could be a written law.

"But a doer of the work"—of whatsoever work God has appointed to be done.

"This man shall be blessed in his deed" (or his doing). His doing shall be itself productive of fruit. It shall be permanent. "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John xv. 16.)

26 If any man among you seem to be religious, and
[1] Ps. xxxiv. 13. & xxxix. 1. 1 Pet. iii. 10. [1]bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

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26. "Among you." Omitted by ℵ, A., B., C., P., 27, 29, 66**, 68, 73, Vulg., Cop., Syr.; but retained by K., L., and most Cursives.

26. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart." "Seem to be" may be rendered "thinks himself to be religious." "Religious" here seems to mean not so much inward Christianity as outward profession. It is a word very seldom used (only three times) in the New Testament; and as the interpretation of this place is very important, it may be well to mention them.

1. In Acts xxvi. 5: "Of the most straitest sect of our religion, I lived a Pharisee." Here it refers to outward form or sectarian profession.

2. Coloss. ii. 18: "Worship of angels." This, of course, is outward.

3, 4. In this verse.

5. In verse 27: "Pure religion . . . to visit," &c.

It is important to notice these meanings, because they seem to teach that the Θρῆσκος (or Θρησκεία) of this place does not so mean internal or heart religion, that the man who doth not bridle his tongue is an hypocrite.

This bridling of the tongue has been explained in two ways:—

(1.) We may take the first as that of Wesley: "If any man bridleth not his tongue from backbiting, tale-bearing, evil speaking, he only deceives his own heart, if he fancies he has any true religion at all."

The other, that of Bishop Butler, in his celebrated sermon (No. IV.) upon "The government of the tongue." He takes it as if the words of St. James were principally directed against talkativeness. "The thing here supposed and referred to is talkativeness: a disposition to be talking, abstracted from the consideration of what is to be said, with very little or no regard to, or thought of, doing either good or harm. And let not any imagine this to be a slight matter, and that it deserves not to have so great weight laid upon it, till he has considered what evil is implied in it, and the

27 Pure religion and undefiled before God and the Father is this, [m] To visit the fatherless and widows in

[m] Isai. i. 16, 17. & lviii. 6, 7. Matt. xxv. 36.

bad effects which follow from it. It is, perhaps, true that they who are addicted to this folly would choose to confine themselves to trifles and indifferent subjects, and so intend only to be guilty of being impertinent; but as they cannot go on for ever talking of nothing—as common matters will not afford a sufficient fund for perpetual continued discourse—when subjects of this kind are exhausted, they will go on to defamation, scandals, and divulgence of secrets—their own secrets, as well as those of others—anything rather than to be silent."

"But deceiveth his own heart." It would seem from this that a man of unbridled tongue must be a self-deceiver, and for this reason, he must be blind to the very great strictness of the Law of Christ, where He says, "I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment."

27. "Pure religion and undefiled before God and the Father is this. To visit," &c. Religion, *θρηδκεία*, is here taken by many commentators to mean ritual observance; but when one thinks thereon it seems impossible. Ritual observance (such as St. James had to do with) was ordained by God Himself, in order that the sacrifices which He commanded His people to bring to His altar should be decently and reverently performed. It is impossible then to suppose that St. James meant that the visiting of the fatherless and widows could be accepted instead of the God-ordained altar service; but all is easy if we take the word *threskeia* to be "profession," as it might be taken in the only parallel place which is really available, in Acts xxvi. 5. If a man professes religion, *i.e.*, professes to believe in God's truth, and to some degree act upon his belief, all this is unavailing in the sight of God unless he is charitable to the poor and needy, and is not led away by the false maxims or opinions or pleasures of the world.

"The fatherless and widows" of course stand for all in distress. Some suppose that St. James mentions these in particular, because many Christians had been cut off by persecution.

"Unspotted from the world." The world in those days was the unbelieving world which a man could not keep in with unless he

their affliction, [n] *and* to keep himself unspotted from the world.

[n] Rom. xii. 2. ch. iv. 4. 1 John v. 18.

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sat loose to his Christian profession. "Demas hath forsaken me, having loved this present world," gives us the significance of such a passage as this in St. James's time.

But what if the world be professedly Christian? Still there is the society of a so-called Christian country which, as far as possible, ignores religion; it lives as if the world was permanent, whereas it will pass away as in a moment at the coming of the Son of Man. Men live as if they had no Saviour to glorify, no flesh to be subdued, no fight to maintain, no eternity to make good. Now it is impossible for the man of God to make these his companions without suffering loss—extreme loss. The Apostle gives stringent advice respecting this worldly conformity. "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us" (2 Thess. iii. 6). Now the sort of tradition which St. Paul gave the members of his Churches to which he here alludes was mainly this, that they should be holy in body and in soul, and this is what the majority of those dwelling in a Christian land as ours do not make even an attempt at being. Mixing, then, with worldly society must be dangerous, because such society must be to a great extent ungodly. In order then to our keeping ourselves unspotted from the world we must have within us two fears, though each of them will act in different ways. We must fear God, and we must fear the world. We must fear God in the sense of constantly realizing His presence in all companies, so that we say not one word which He disapproves, and we must fear the world as likely to contaminate us with its evil maxims and godless principles. The Christianity which is to a certain extent allowed by the world, should make us fear lest we be led by it to be *spotted* by a state of society which is not of the Father, and so be led to make shipwreck of our zeal for God, of our holiness, and it may be, of our faith.

CHAP. II.

MY brethren, have not the faith of our Lord Jesus Christ, [a] *the Lord* of glory, with [b] respect of persons.

[a] 1 Cor. ii. 8.
[b] Lev. xix. 15. Deut. i. 17. & xvi. 19. Prov. xxiv. 23. & xxviii. 21. Mat. xxii. 16. ver. 9. Jude 16.

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1. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory," &c. What is the connection between this and the last verse of the concluding chapter? It may be taken to be somewhat of this sort.

True religion is to keep oneself unspotted from the world. Now the most offensive form in which the spirit of the world appears, is when it intrudes into the precincts of religion, as when in the assemblies where the Body of Christ meet for worship, difference is made between the rich and the poor.

The order of words in this verse is remarkable. "My brethren, not in respect of persons do ye hold the faith of our Lord Jesus Christ of glory." The words "of glory" inserted out of their usual order at the end of the verse are, we are told, exceedingly emphatic. They correspond to those of St. Paul, "They would not have crucified the Lord of Glory" (1 Cor. ii. 8).

But this place is remarkable on another account. It is the only one in the Epistle in which, as far as I remember, mention is made of holding *the* faith—*i.e.*, the one faith (Ephes. iv. 5), "the faith once for all delivered unto the saints." St. James has been commented upon as not bringing forward the objective faith, as St Paul does, but have we not it here? The faith here alluded to is evidently not the belief in God's Unity, but in that body of truth respecting Jesus, which enables us to hold Him to be the Lord of Glory; and what can this be but the Catholic faith—that Jesus is the only-begotten of the Father, and so, partaking fully of the Divine Nature, is entitled to that name of "King of Glory," which could not without blasphemy be given to one who did not fully partake of the Glory of God.

2 For if there come unto your †assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

† Gr. *synagogue.*

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here || in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

|| Or, *well*, or, *seemly.*

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3. "Here." So ℵ, K., L., P., most Cursives, Syr., Sah., Copt., Æth.; but omitted by A., B., C., 13, 65, 69, Vulg.

2, 3. "For if there come unto your assembly (or synagogue) a man . . . . vile raiment, and ye have respect," &c. How very old the pew scandal is! In the very first age of Christianity it crops up. It seems to spring out of Judaism, where there were those who loved the chief seats in the synagogues.

Some curious questions arise upon these two verses. Were the seats assigned? They would not be assigned to families, because men and women sat apart. They seem to have been given at the moment, and those would be best accommodated who would seem to be best able to pay for the distinction of a good seat.

There seems to have been no difficulties of this sort among the Gentiles: at least there is no hint of such a thing among the Corinthian Churches, for example, though St. Paul takes notice of such disorders among them as the uncovering of the heads of women in Church. Very probably they did not take the synagogue as their model of the house of God so much as they are supposed to have done.

The commentators all notice the gold-ringed fingers, and how it was a mark of ostentatious vanity. Juvenal describes one who, born as an Egyptian slave, had a robe of Tyrian dye on his shoulders and rings of gold, light or heavy according to the season (Sat. i. 28-30); and Martial speaks of one who wears six rings on each finger and keeps them on even as he washes (Mart. xi. 60).

4. "Are ye not then partial in yourselves?" This has mostly been translated as if it referred to religious doubt. Have ye not doubted the truth that Christ is the Saviour of all men, rich and poor alike, for if ye had really held this truth, ye would not have

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, [c] Hath not God chosen the poor of this world [d] rich in faith, and heirs || of the kingdom [e] which he hath promised to them that love him?

c John vii. 48. 1 Cor. i. 26, 28.
d Luke xii. 21. 1 Tim. vi. 18. Rev. ii. 9.
‖ Or, *that.*
e Ex. xx. 6. 1 Sam. ii. 30. Prov. viii. 17. Mat. v. 3. Luke vi. 20. & xii. 32. 1 Cor. ii. 9. 2 Tim. iv. 8. ch. i. 12.

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5. "The poor of this world;" rather, "the poor as to the world" (κόσμῳ). So ℵ, A., B., C.; little authority for "of this world."

made such a distinction in your assemblies, or permitted it to be made. It may thus refer to the first verse, "hold not the faith of our Lord Jesus Christ with respect of persons." Such worldly-mindedness and partiality destroys true faith.

The Revisers render it, "Are ye not divided in your own mind?" *i.e.*, between God and the world?

"And become judges of evil thoughts." The only tolerable explanation seems to be "Judges who entertain evil thoughts," partial and corrupt judges who accept the persons of the rich even in the very Church of God. Wesley renders it "evil reasoning judges."

5. "Hearken, my beloved brethren, Hath not God chosen the poor of this world . . . . which he hath promised to them that love him?" The Lord in very many of his discourses had pronounced a peculiar blessing on the poor, not merely on the poor in spirit, but on the poor of the world, "Blessed are ye poor," and in one of His parables He especially prophesied that those who would accept His Gospel would be, as a rule, the poor, and those who rejected it, the rich. "A certain man," He says, "made a great supper and bade many," but those invited excused themselves because of their worldly possessions, "I have bought a piece of ground," "I have bought five yoke of oxen," and the Lord turned away from these and called out of the streets and lanes of the city the poor, the maimed, the halt, and the blind. This seems to have been the rule as it was among the Gentiles (1 Cor. i. 26).

And this continued till the time of St. James. He assumes that those who accepted Christ were the poor; and the rich, even if they accepted Him in a measure, could not lay aside their covetousness

6 But [f]ye have despised the poor. Do not rich men oppress you, [g] and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the

[f] 1 Cor. xi. 22.
[g] Acts xiii. 50. & xvii. 6. & xviii. 12. ch. v. 6.

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and selfishness, and so were but half converted—half Christians. Many commentators have supposed that by the rich he means the unconverted Jews altogether, but this can hardly have been the fact. Only a small minority even of the poor Jews became Christians, but no doubt the Church was recruited mainly from the ranks of the poor.

"Chosen the poor of this world." St. James here asserts the great truth of God's election as he had asserted it in his speech at the council held in Jerusalem. It was peculiarly a Jewish doctrine. God had chosen them in their forefathers, He had chosen them to be the depository of His law and the possessors of His promises; but now St. James narrows this election, as belonging in its reality only to a remnant, and that remnant mainly composed of the poor of this world. For few there were who could be called rich in faith and heirs of the Kingdom. St. Paul, on the contrary, widens it that it should include all the Gentiles who turned to God.

6. "But ye have despised the poor. Do not rich men oppress you," &c. "Ye have despised the poor," that is as a class, and most unjustly and injuriously, for such do not persecute you as the rich do. Are not those who oppress you and draw you before the judgment seat of the class of the rich, very few of whom are converted to the faith? Are they not the chief rulers in the synagogues who thus treat you.

7. "Do they not blaspheme that worthy name by the which ye are called?" This, translated literally, is, "Do they not blaspheme the honourable Name which is called or invoked upon you, which was invoked upon you at baptism, and which is invoked upon you in the benedictions which are pronounced upon you in your Churches? Many, however, translate it, "By which ye are called"—*i.e.*, "ye are called Christians."

8. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself," &c. The second great com-

scripture, [h] Thou shalt love thy neighbour as thyself, ye do well:

9 But [i] if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, [k] he is guilty of all.

11 For || he that said, [l] Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

[h] Lev. xix. 18. Mat. xxii. 39. Rom. xiii. 8, 9. Gal. v. 14. & vi. 2.
[i] ver. 1.
[k] Deut. xxvii. 26. Mat. v. 19. Gal. iii. 10.
|| Or, *that* law *which said.*
[l] Exod. xx. 13, 14.

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10. "Shall keep," "shall offend." "Shall have kept," "shall have offended." So ℵ, B., C. So ℵ, A., B., C.

mandment is called the royal law, either because it is the law of the King—the Lord having laid peculiar emphasis upon it as being, in conjunction with the first great commandment, that upon which all else depend. So that it is no longer the law of the servant Moses, but of the Son, the Sovereign—or because it is a King amongst laws, as St. Paul writes. "If there be any other commandment it is briefly comprehended in this saying: 'Thou shalt love thy neighbour as thyself'" (Rom. xiii. 9).

9. "But if ye have respect to persons, ye commit sin." Anyone who respects persons breaks the royal law. He does not love his neighbour as himself, for he would not like another person to be unjustly preferred to him, and so he must not prefer another through partiality or any selfish consideration.

"And are convinced of the law as transgressors." Rather, "are convicted by the law as transgressors." And he illustrates this by what follows.

10. "For whosoever shall keep the whole law, and yet offend in in one point, he is guilty of all." The law is not a number of isolated precepts; it is a transcript of the Divine Will which is One. The Person, the Authority Who gives it, is One, and so, no matter what precept a man breaks, he sins against the One Giver of the law, and it is the same, so far as disobedience is concerned, as if he broke all.

11. "For he that said, Do not commit adultery, said also, Do not kill," &c. As all the law is the expression of the Will of God,

12 So speak ye, and so do, as they that shall be judged
m ch. i. 25. by [m] the law of liberty.

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whatever commandment we break we contravene His Will—of course if we break it wilfully and determinedly.

Commentators notice how here, as elsewhere, throughout the New Testament, the seventh commandment precedes the sixth, and is the first commandment of the Second Table. This is the order in the Septuagint, and as the Lord Himself adopts this, it shows how extensive must have been the use of the Septuagint among His contemporaries.

12. "So speak ye, and so do, as they that shall be judged by the law of liberty." What is the law of liberty? I have shown what it is in my remarks on i. 25; but it may be well to repeat in other words what I have said there. The law of liberty must, in the nature of things, be another name for the New Covenant, prophesied of in Jeremiah xxxi. 31, &c. It must, that is, be the law written in the heart. It must be the law in the inmost soul—in the will—making the will of the creature one with that of the Creator. When the will is thus renewed—when the will is conformed to the will of God—then the man wills what God wills, and renounces what God does not will. Such a man is at liberty. He is at liberty to desire to do, and to do what is in accordance with the governing Will of the universe. Being renewed, he is at liberty to do that will of God, which is in accordance with his highest happiness, with his eternal well-being. By this law he will be judged. He will not be judged by the ten commandments, *i.e.*, by their letter, but he will be judged as to whether he has yielded himself to the teaching and aspirations of the Spirit of God. To apply this to the matter in hand—the giving the best seats in church to the wealthy, and the worst to the poor. The Spirit who writes the law in the heart would make every Christian to desire to do justly and fairly in all things, particularly in a matter which would materially affect the feelings of a worshipper in the Church. Now it would be impossible to specify in any written code the infinity of ways in which the Royal Law, "Thou shalt love thy neighbour as thyself," could be broken; but there is no need, because when the law is written in the heart there is a spiritual instinct by which a man in a moment discerns what is

13 For [n] he shall have judgment without mercy,

[n] Job xxii. 6, &c. Pro. xxi. 13. Mat. vi. 15. & xviii. 35. & xxv. 41, 42.

in accordance with it or not. And by this the man will be judged. The Spirit will instantly bring to his mind the application of the law to such a matter as the equality of the members of Christ in the house of God; and the Spirit when he is judged at the last will as instantly bring to his remembrance his past infringements of the principle.

"So he will be judged by the law of liberty." And he must so speak and so do as one that will be judged by that law. "He must so speak," he must let no corrupt communication proceed out of his mouth, but that which is good for the use of edifying. He must have before him the words of the judge: "For every idle word that men shall speak they shall give account thereof in the day of judgment."

And he must so do, so act, so live, so work, as if he shall be judged by this same law. He must have the love which will guide him in all his life to follow the footsteps of Christ. But who is sufficient for these things? There is but one answer: "Our sufficiency is of God."

13. "For he shall have judgment without mercy, that hath shewed," &c. We have here the echo of two sayings of the Lord, each one dealing with different aspects of mercy.

Mercy may be taken as signifying forgiveness. Now in the parable of the unmerciful servant, after the wretched man had been delivered to the tormentors till he should pay all that was required of him, the Lord concludes with the words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matth. xviii. 35).

And mercy may be taken as signifying kindness, benevolence, and sympathy. For the Lord in describing His procedure at the general judgment, says that He will say to those on his left hand: "Depart, ye cursed, for I was an hungred and ye gave me no meat, I was thirsty and ye gave me no drink . . . . sick, and in prison, and ye visited me not" (Matt. xxv. 42, 43).

Verily "he shall have judgment without mercy that hath showed no mercy."

° 1 John iv. 17, 18.
‖ Or, *glorieth*.

that hath shewed no mercy; and ° mercy ‖ rejoiceth against judgment.

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13. "And" omitted by ℵ, B., C., K., L. No authority for retaining "and."

"And mercy rejoiceth against judgment" Rather, "mercy triumpheth over judgment." This happens in all God's works on behalf of sinners. Mercy is infinitely greater than judgment. So it was in all the history of Israel; but above all, so it was in the Redemption of the world by the Son of God. There is most conspicuously seen the triumph of mercy. By Death the Son of God destroyed him that had the power of death. Judgment was seen in the Death upon the Cross, and Mercy triumphed in the same Death. Whether this final triumph of mercy was at this moment in the Apostle's mind or not may be a question, but there is no question but that when men allow mercy to prevail over judgment —when they love their enemies, and forgive as they would be forgiven—it is because of the lesson learnt from the Cross, and the grace flowing from the Cross.

EXCURSUS

ON THE STATEMENTS OF ST. PAUL AND ST. JAMES RESPECTING JUSTIFICATION.

THERE has been held to be a very strong antagonism between St. Paul and St. James on the subject of Justification, since St. Paul writes: "We conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 28), and since St. James writes: "Ye see, then, how that by works a man is justified, and not by faith only" (ii. 24).

Now I would first of all assume this difference to its full extent, and ask—supposing that these statements are counter-statements —what is to be done? Are we virtually to treat one or other of these statements as uninspired, by making the one so bend to the other, that it would be better if one of them had not been written, or are we to hold both as far as we can in their integrity, and believe that God will, in the end, show that both are reconcilable?

Take as an illustration grace and free-will: the grace of God must be omnipotent, and we should think would overpower all within its sphere of action; and yet men are constantly called upon to save themselves—not to fall from grace—to make their calling and election sure. Now every true Christian, without attempting to reconcile theoretically these two things, acts upon them, one might say, every day of his life. He invokes grace, he trusts to grace, he grows in grace, and yet he lives, and runs, and fights as determinedly as if all depended upon himself.

Now so it may be with these two seemingly antagonistic views of Justification. If they are antagonistic, and both writers are the organs of the Spirit of God, we must act on both and leave the reconciliation to God, and to the time when our present part knowledge shall be done away.

Now in order, if possible, to work, as one may say, to an understanding, let us first examine by itself St. Paul's teachings on this matter, and let us see whether we are called upon to reconcile St. James with St. Paul before we have reconciled St. Paul with himself, for St. Paul, I need hardly say, wrote much more than Rom. iii. 28.

Then in the next place let us consider the reason which led St. Paul to assert so earnestly that Justification is by faith without (or apart from) the deeds of the law.

First of all, then, we say that there are fifty places or more in the Pauline Epistles which assert exactly the same truth as St. James asserts in this chapter.

We will take as many of these as the limited space we have to confine ourselves to will allow.

1. Romans ii. 6: "God, who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath . . . but glory, honour and peace to every man that worketh good."

There is no place in the Apostolical Epistles more peremptory than this in demanding good works as the condition of salvation. There is actually no mention of faith, which there is in St. James, though of course every line which St. Paul wrote presupposes faith.

2. Gal. v. 6: "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." If

St. Paul had not appended the words "which worketh by love," he might be cited as emphasizing that faith alone, by itself, avails; but by defining the faith to be that "which worketh by love," he lays down what St. James does, that by the works of love faith has power, and by nothing else; in fact, that faith without love is dead, and with love it is alive.

3. Similar to the above is 1 Cor. vii. 19. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (is something availing to the favour of God). Here also faith is not mentioned, and the place could not possibly have been written by a Solifidian or Lutheran or Antinomian.

4. Similarly 1 Corinth. xiii. 2. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." The Apostle here most undoubtedly thinks that he cites the highest possible degree of faith, and he says of it that it is not of the least avail without love.

5. 1 Cor. ix. 24, 27. "So run that ye may obtain. I keep under my body and bring it into subjection, lest that by any means," &c. Running is sustained, continuous, even violent exertion. Keeping under one's body is also to very many a most irksome and distasteful work, and certainly implies very much more than mere faith.

6. Again the inference to be drawn from the example of the Israelites passing through the Red Sea, and falling in the wilderness (1 Cor. x. 1-10), demands very much more on the part of Christians than faith only.

7. 2 Cor. v. 9. "Wherefore we labour, that whether present or absent we may be accepted of him." Here is demanded labour, and labour that we may be accepted.

8. Gal. v. 24. "They that are Christ's have crucified the flesh with its affections and lusts." This demands far more from the man who desires to be saved, than what is usually understood by works.

9. Phil. ii. 13. "Work out your own salvation with fear and trembling, for it is God that worketh in you."

10. Phil. iii. 13. "This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

11. Again, 2 Thess. i. 8: "Taking vengeance on them that know not God, and that obey not the Gospel," &c.

12. 1 Tim. i. 19. "Holding faith and a good conscience."

13. 1 Tim. ii. 15. "She shall be saved through the childbearing, if they continue in faith and charity, and holiness with sobriety." Here is not faith only, but faith united with charity and holiness.

14. 1 Tim. iv. 16. "Take heed unto thyself, and to the doctrine. Continue in them, for in doing this thou shalt both save thyself, and them that hear thee."

15. 1 Tim. vi. 18. "That they (the rich) do good and be rich in good works. Laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life."

16. Titus ii. 12. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly," &c.

17. Hebrews iv. 11. "Let us labour therefore to enter into that rest, lest any man fall," &c.

18. Heb. v. 9. "Being made perfect, He became the author of eternal salvation to all them that obey him."

19. Heb. x. 36. "Ye have need of patience, that after ye have done the will of God ye might receive the promise."

20. xii. 28. "Wherefore we receiving a kingdom . . . let us have (or hold fast) grace, whereby we may serve God acceptably with reverence and godly fear."

Now all these places,—and they might be doubled—are much stronger on the side of works, *i.e.*, of human exertion and endurance, than the single assertion of St. James, and they show that St. Paul when he writes, "We conclude that a man is justified without (or apart from) the deeds of the law," does not mean that a man is justified in the sense of being in, or continuing in, the favour of God without exertion, without labour, without love, without patience, without self denial, without discipline, without a good conscience. These all are works to which the works of the law, as commonly understood by the unconverted Jew, are as nothing: and these things are treated by the Apostles not as ornaments of a profession, but as necessities laid upon us by God if we are to attain to everlasting salvation.

Moreover, all these places which I have enumerated are aspects of justification. Everyone of them implies justification in the man who has them. Thus (1) patient continuance in well doing implies justification. It is absurd to suppose that anyone who by patient continuance in well doing seeks for glory, honour, and immortality

is unjustified. If he is, then justification is some mere matter of words, which, I need not say, no Christian truth can be. Again, a man whose faith works by love (2), and has both faith and charity (4) is justified. Again, men who so run as to obtain (5), who labour so that they may be accepted of God (7), who have crucified the flesh with its affections and lusts (8), who "work out their own salvation" (9), "who press towards the mark of the high calling of God" (10), "who obey the Gospel," "who hold faith with a good conscience," (12) are justified. If any one denies this or hesitates about it, he ought to see whether his own justification is a matter of words or formulas or whether it is something real.

We now come to the second matter which we proposed to consider. Why does St. Paul insist so strongly upon excluding the law from the work of justifying the sinner? We answer, because he desired the law to be kept. He tells us this very distinctly in the very heart and centre of his Epistle to the Romans: "What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit" (Rom. viii. 1-4). Justification with St. Paul is, as he says, justification of life (Rom. v. 18) not of imputation merely, but of life. If so it cannot be by the law, by any mere law whatsoever, for he says, "If a law had been given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21). The law, *i.e.*, of the decalogue, was mere command accompanied with no gift of life. Consequently having no life, it could not give justification of life. In order to this in the counsels of God a Person must come Who was capable of being an Adam, a Head to the race; this Person, the Son of God, came, offered Himself up as a Sacrifice for sin, and rose from the dead in order that He might impart to men of His Life. It is not by the law, but by faith or believing that we lay hold of this Person, that we are joined to Him and made partakers of His Life. This is the reason why the Epistles are so full of the expression "in Christ." It means that we are in Him so as to partake of His Life for all purposes of righteousness and eternal life. The first introduction to Christ is, in a heathen man, by faith. By faith he believes that being the Son of God, Christ is capable of redeeming Him from sin and death. By faith he is grafted unto Him in the due use of the Sacrament appointed for that purpose.

By faith, that is by heartily believing in Him, he continues in Him, "he stands." Faith realizes to him all the means of grace and renewal. By faith he discerns the Lord's Body in the appointed Food of the Church, and is fed by It not unto death but unto life.

It is clear, then, that the whole of Christianity as a system of Divine grace is, according to St. Paul, in the domain of faith. It is in fact "the faith."

Now let us pause here. It does seem strange that there should be such anxiety to reconcile the statement of one Apostle, "So you see that a man is justified by works, and not by faith only," with the statement of another, "We conclude that a man is justified by faith apart from the deeds of the law," seeing that St. Paul repudiates justification by the law because his whole heart is set upon men receiving union with a Divine Person in order that they may keep the law, not in the letter but in the spirit—which spirit includes the letter and a vast deal more. Justification is a state which has a beginning and a continuance. The beginning is being brought into and under Christ, and this by faith. A man cannot be brought into it by the law simply, because the law is ten bare and isolated commands, which carry no life along with them, and which speak not a word respecting Christ; neither can obedience to these be counted as justification, if justification be the life of Christ within us. It must be something very very much more than not killing, not committing adultery, and not stealing.

When then St. James says, "By works a man is justified, and not by faith only," he says what St. Paul says, "That which avails is faith, working by love" (2), that if it was the highest degree of faith and had along with it no charity, it would profit nothing (4), that they who have it must labour that they may be accepted of Christ (7), that if they think they are Christ's it will be of no avail except they crucify the flesh with its affections and lusts (8); that they must work out their salvation with fear and trembling (9); that they must press towards the mark for the prize of the high calling of God (10); that they must obey the Gospel (11); that they must keep a good conscience (12); that they must labour to enter into the rest that remaineth to the people of God (17). St. James must by works mean all these, for every line of his Epistle shows that he takes not the lowest but the highest view of Christian duty; and that St. Paul means all these as requisites of salvation is plain, because he

says so. In order to see the absurdity of the contrary we have only to consider what St. Paul would say if someone were to say to him, "Oh, holy Apostle, when thou writest that we are justified by faith, apart from the deeds of the law, dost thou not mean that we are justified without repentance, without love, without running with all our might, without bringing our bodies into subjection, without labouring, without working out our salvation?" What would he say? He would say, "Read my Epistles, and see if I have given any such a view of my Master's religion."

But if after all there be this antagonism, what does it show? what is its lesson? Evidently this, that we, if we are Christian teachers, must oxpress ourselves sometimes according to the teaching of one Apostle in one of his statements, sometimes of another in one of his. We must not be in bondage to any system of faith and works which was unknown till the time of the Reformation, and which has done infinite harm by shutting the mouths of Christian teachers in the matter of the reproduction of some of the plainest words of our Saviour Christ; for it is to be remembered that it is not St. James alone who speaks of works saving men. There is One Who says: "Blessed are the merciful, for they shall obtain mercy." "Blessed are the peacemakers, for they shall be called the children of God." "If ye forgive men their trespasses, your heavenly Father will also forgive you. If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "By thy words thou shalt be justified, and by thy words thou shall be condemned." "Watch ye therefore, and pray always that ye may be accounted worthy to escape those things which shall come to pass, and to stand before the Son of man." "Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat," &c. (Matth. v. 7, 9; vi. 14, 15; xii. 37; xxv. 34).

Now these words of Christ were uttered by Him without any reservations, and we, at times at least, must do the same. We must not constantly be bringing forward qualifications to make them perfectly agree with our notions of the Pauline doctrine, which notions of ours are founded on neglect of very much which that great servant of Christ wrote. By so doing, we take off all their edge from these words of Christ, we deprive them of their very life. Christ is our righteousness, and if He gave forth these utter-

14 [p] What *doth it* profit, my brethren, though [p] Mat. vii. 26, ch. i. 23.

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ances without fear that they would interfere with the doctrine of His merits, so must we.

Anyhow, both St. Paul and St. James teach us that justification can never be known except by its fruits, and that the fruits of justification are not ornamental but necessary. They are not the adornment of a profession, but the requirements of Almighty God for our salvation.

There is, it seems to me, no absolutely certain reconciliation between Rom. iii. 28 and James ii. 24, because we cannot pronounce absolutely whether either Apostle alludes to the same faith or to the same works as the other. As regards faith, St. Paul says, we are justified "if we believe on him that raised up Jesus our Lord from the dead" (Rom. iv. 24). This is in accordance with St. Paul's view that justification is justification of life, and so the Divine Object of it is God the Father renewing Life to the Lord Jesus. St. James, on the contrary, fixes it upon the unity of God. It seems difficult to believe that both Apostles take the same view of the Object of justifying faith. Again, with respect to works, we might suppose, from his allusion to works in chap. ii. 11, that St. James means by them obedience to the Ten Commandments; but the two cases of works which he cites, Abraham's and Rahab's, are in no sense works of the law—one of them is the highest conceivable work of faith.

For the impossibility of separating from one another the various internal graces or affections which conduce to salvation, see my notes on Luke vii. 48-49. I wrote these respecting the acceptance by the Lord of the woman who was a sinner, for it seemed to me the height of folly and presumption to try to separate or keep asunder the will, the repentance, the faith, the hope, the love, and assign to each its separate part in the matter of salvation. God hath joined them all together, let us not try, even in thought, to put them asunder.

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14. "What doth it profit, my brethren, though a man say he hath faith?" &c. Why should a man *say* he hath faith? Some expositors draw attention to the fact, that the Apostle does not indicate faith in the man in question, but only that he *says* he has

a man say he hath faith, and have not works? can faith save him?

q See Job xxxi. 19, 20. Luke iii. 11.

15 q If a brother or sister be naked, and destitute of daily food,

r 1 John iii. 18.

16 And r one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead,

† Gr. *by itself.*

being † alone.

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faith. And there seems some truth at the bottom of this. A man who desires to profess his Christianity must show something. If he is careless about holy living he very likely makes up for it by talking. He brings to the front his faith, his secret hold on Christ, perhaps that he is saved, and a godly life is on that account of no material consequence.

"And have not works," *i.e.*, not merely the "works" of making some show of keeping the Ten Commandments, but Christian works corresponding to his faith.

"Can faith save him?" That is, of course, can faith by itself, apart from its fruits, save him? We shall see, as we go on, that questions must be asked as to what the Apostle means by works, and as to what he means by faith.

15. "If a brother or sister be naked, and destitute of daily food." The terms brother or sister must not be restricted to the Christian brother or sister, but must mean all who are in abject poverty, such as is here described. St. James would certainly mean by it every member of the family of Israel.

16. "And one of you say unto them, Depart in peace," &c. The argument seems to be this. Faith without corresponding deeds may be compared to kind words without kind actions, as is well put by Blunt: "Kind words without kind deeds are but barren words, so believing words without believing deeds are but barren words."

17. "Even so faith, if it hath not works, is dead, being alone." Deeds, and deeds alone, show the vitality of faith, and the converse is also true, that faith, and faith alone, gives life and acceptance to the deeds.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith ‖ without thy works, [s] and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: [t] the devils also believe, and tremble.

‖ Some copies read, *by thy works.*

[s] ch. iii. 13.

[t] Mat. viii. 29. Mark i. 24. & v. 7. Luke iv. 34. Acts xvi. 17. & xix. 15.

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18. "Thy faith." So C., K., L., most Cursives; but ℵ, A., B., P., 13, 69, 73, 83, ff, Vulg., Syriac, Sah., Cop., Arm., omit "they."

19. "There is one God," B., C. "God is one," ℵ, A., Vulg., Syriac, &c.

18. "Yea, a man may say, Thou hast faith, and I have works: shew," &c. The Apostle brings forward another instance. He supposes one that takes a commonsense view of the matter, addressing the Solifidian, and asking him to show his faith in its naked and solitary state, which, apart from all its manifestations, of course he cannot do: for faith is nothing except it leads to something. It is implanted in us by Divine grace, that by it we may lead holy and Christian lives, and unless it does this we cannot assume its existence, at least as a gift of God and a Christian grace.

19. "Thou believest that there is one God; thou doest well: the devils," &c. Some MSS. read, "Thou believest that God is one, because the great confession of the Jews was, 'Hear, O Israel, the Lord our God is one Lord.'" But it is far more likely that the demons should tremble because there existed a supreme Ruler of the universe Who would judge them, than that they should tremble at the idea of His simple Unity.

This verse of course raises the point whether St. Paul and St. James mean the same faith. The object of the faith, of which the man in St. James boasts, is one God; the object of the faith of St. Paul's believer is that God raised up Christ from the dead; but it is clear that James does not look to the object on which the faith of the Solifidian is fixed, but upon the quality of the faith, whether fruitful in works or barren. This account of faith, however, as compared with St. Paul's, is somewhat in favour of the idea that St. James intended his Epistle to be read by some who were not believers in the Lord's Resurrection.

"The devils also believe, and tremble." They showed their belief in Christ as the Judge when they exclaimed, "Art thou come hither to torment us before the time?" It seems as if St.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, [u] when he had offered Isaac his son upon the altar?

22 || Seest thou [x] how faith wrought with his works, and by works was faith made perfect?

[u] Gen. xxii. 9, 12.
|| Or, *Thou seest.*
[x] Heb. xi. 17.

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20. "Dead." So ℵ, A., K., L., P., most Cursives, Syr., Copt.; but B., C., 27, 29, Vulg. (Amiat.), &c., "is idle."

James implied that their faith in God, such as it was, had more effect on evil spirits than on evil men. The devils fear, where men are careless and so, fearless of consequences.

20. "But wilt thou know, O vain man." "Vain" in the sense of empty and senseless.

"That faith without works is dead." That is, it is like some limb or muscle of the body that has been seized with atrophy or paralysis, and cannot perform its functions. We cannot dissect the mind as we can the body, and exhibit each part in its separation, we can only judge by its actings whether any function of the mind or soul is alive or not, and if it does not perform its functions it is dead in the sight of God. We must remember, however, that if dead it can yet be quickened by the power of God.

21. "Was not Abraham our father justified by works, when he had offered?" &c. The example of Abraham is cited by St. Paul, but not the same instance of faith by any means. According to St. Paul, Abraham was justified by faith twenty years before he offered up his son. St. Paul brings him forward to show the Jews that Abraham, so far from being justified by the law, was justified in uncircumcision, and he was circumcised as a seal of the righteousness of his faith when he was yet uncircumcised. The justification of Abraham, according to the book of Genesis, took place when God, one starlight night, took him to the door of his tent, showed him the stars of heaven innumerable, and said to him, "So shall thy seed be:" and the sacred historian tells us that he believed in the Lord, and God counted it to Abraham for righteousness.

This, according to St. Paul, was Abraham's justification. We shall have to return to this.

22. "Seest thou how faith wrought with his works, and by works?" &c. Better, perhaps, rendered, "Thou seest that faith

23 And the scripture was fulfilled which saith, [y] Abraham believed God, and it was imputed unto him for

[y] Gen. xv. 6. Rom. iv. 3. Gal. iii. 6.

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wrought with his works." According to this Apostle the faith of Abraham and his works cannot be separated. The faith wrought with the works, raising them, as it were, into the highest sphere of submission to God possible, and the works perfected the faith, showing the faith to be absolute conformity to the will of God.

We have now to consider another question which has by no means received the attention which it requires—which is, that not only was Abraham's faith justified in the sense of being vindicated by his works, but that this great work of Abraham could in its turn only be justified by his faith.

The work of Abraham here mentioned requires the highest degree of faith conceivable to justify it—*i.e.*, to vindicate it. The faith of Abraham was such that he surrendered his whole soul and spirit to God in the sacrifice required of him. To have offered up his son, except at the express bidding of God, would have been a crime; but his faith must have made him say to himself, "The God to whom I and my son owe our being—the God who has given to me my sense of right and wrong—has bidden me do this; He will make clear to me the reasons for this trial." Again he must have said to himself, "The promises of God are given to this my son, and to no other. He has promised me no other son to take the place of this one, if he perishes. If I slay him, then God will raise him again" (Heb. xi. 19). What, then, is this work of Abraham? It was a work, not of the law, but of faith. It received its virtue and its vindication entirely from faith.

23. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." The words, "Abraham believed God, and he counted it unto him for righteousness," were said of him thirty or forty years before he offered up his son. How is it, then, that these words were said to be *fulfilled* so long after? Evidently in this way, and, as I can conceive, in no other. When Abraham was justified his faith was imputed for righteousness. But faith could only be imputed for righteousness because it had within it the principle, the seed, the potency of all righteousness. If faith (*i.e.*, of course faith in God) was an evil principle, it could not possibly be imputed for

[z] 2 Chron. xx. 7. Isa. xli. 8. righteousness: and he was called [z] the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

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righteousness, and the same might be said if it was an indifferent principle; but if it was a strong principle on the side of obedience to God, then it might be imputed for righteousness, just as we might impute to a seed the leaves and fruit of the tree which was to grow from it, though at the time we did so it had not been sown, and so had not, as yet, opportunity to bear flowers and fruit. And so when Abraham believed God's promise to make his seed as the stars of heaven in multitude, God saw in his faith the promise of all righteousness; and when Abraham offered up his son, the promise of righteousness was fulfilled to the uttermost. By this act of faith in Abraham, God (we say reverently) was justified in having counted his faith for righteousness; and so—

"He was called the Friend of God." So he is called in Isaiah xli. 8. And God, indeed, treated him as His friend when He asked, "Shall I hide from Abraham that thing which I do?" (Gen. xviii. 17).

24. "Ye see that by works a man is justified, and not," &c. The emphasis is to be laid on "only," as signifying entirely and wholly by itself, without repentance, without love, without forgiveness of others, as well as without what St. Paul calls "deeds of the law" in Romans iii. 28. In fact, by a dead faith. If it is denied, as it will be by all, that a dead faith can justify, then, we ask, what gives life to faith, so that, instead of being dead, it should be alive? There is but one answer, love—faith which worketh by love.

If in answer to this we are reminded of certain words in our Homily: "Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying," we reply by asking who gave this sixteenth century writer authority to separate what God has joined together; so that when you regard faith in its justifying aspect, you are to abstract it from all that gives it life, and so you are literally to account it as dead? for that is what the passage in the Homily amounts to.

25 Likewise also [a] was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

[a] Josh. ii. 1. Heb. xi. 31.

26 For as the body without || the spirit is dead, so faith without works is dead also.

|| Or, *breath.*

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25. "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and sent?" &c. This work of Rahab's is also a work of faith, not of the law, and requires faith to justify it. Without a firm belief in the God of the Israelites as the God of the whole earth (Josh. ii. 11), the righteous Judge and the Avenger of wickedness, it would have been an act of treason, a betrayal of her country; but her faith led her to say in effect, "I know that this Almighty God is about to punish my countrymen for their persistence in wickedness, notwithstanding His warning, of which they thoroughly understood the significance (Josh. ii. 10, 11). Come what will to my country, I must be on God's side, for it is the side of righteousness and truth." And she acted accordingly in concealing the spies; and so her faith in the God of Israel, and nothing else, justified her work.

26. "For as the body without the spirit is dead, so faith without works is dead also." Faith being an inner spiritual principle, and works its outer manifestation, we should rather have reversed this, and spoken of faith as the spirit which giveth life to the work; and, in fact, in doing so we should have spoken truly, for works without faith are dead.

But the Apostle here says that "faith without works is dead," implying that works are the life of faith; and so they are. The life of Abraham's faith was his stupendous act of self-surrender.

Are we, then, to believe that faith is the life of works, and works the life of faith? Yes, paradoxical as it may seem, this is the thing which the Apostle means. As works are dead works without faith, so faith is dead faith without works. God has so ordered it that the life of faith is in works, just as the life of works is in faith. There is difficulty in putting this into writing, but every Christian mind discerns its truth at once.

CHAP. III.

[a] Matt. xxiii. 8, 14. Rom. ii. 20, 21. 1 Pet. v. 3.
[b] Luke vi. 37.
‖ Or, *judgment.*
[c] 1 Kin. viii. 46. 2 Chro. vi. 36. Prov. xx. 9. Eccles. vii. 20. 1 John i. 8.
[d] Ps. xxxiv. 13. ch. i. 26. 1 Pet. iii. 10.
[e] Matt. xii. 37.

MY brethren, [a] be not many masters, [b] knowing that we shall receive the greater ‖ condemnation.

2 For [c] in many things we offend all. [d] If any man offend not in word, [e] the same *is* a perfect man, *and* able also to bridle the whole body.

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1. "My brethren, be not many masters, knowing that we shall receive the greater condemnation." "Be not many masters" rather means "be not many teachers."

Be not ambitious of the office of teacher, for a far heavier responsibility rests upon such than upon the mere hearers. The Jews seem to have coveted this office for purposes of display; and so the Lord warns them. They love the chief seats in the synagogues . . . and to be called of men, 'Rabbi, rabbi'" (Matth. xxiii. 6, 7). St. Paul seems to point to the same weakness of his countrymen when he writes: "Behold, thou art a Jew, and resteth in the law. . . . And art confident that thou thyself art a guide of the blind, a light of them which are in darkness," &c. (Rom. ii. 19).

But are not men to desire the teaching and preaching offices of the Church? If they are thrust forth by God. It is a searching question which is asked in Ordination, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?"

2. "For in many things we offend all." Or we all stumble. Notice how the Apostle includes himself among those to whom he is called upon to give warning. "If any offendeth (or stumbleth) not in word, the same is a perfect man." If any man is able to control well so unruly a member as his tongue, he must have his whole self under control. At least, it is a fair presumption that he has.

"The same is a perfect man." This does not mean an absolutely

3 Behold, [f] we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

[f] Ps. xxxii. 9.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

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3. "Behold (ἰδού) we put," &c. So C., P., forty Cursives, &c.; but ℵ, A., B., C., K., L., twenty-five Cursives, Vulg., &c., read, "but if" (εἰδέ).

sinless man, but a full-grown man in point of religion and upright conduct. Such a man is not a mere beginner in the ways of God, but by self-discipline in this matter of speech has made some way, so that he is able to bridle the whole body. Of course, the Apostlo presupposes that the man has other Christian graces and virtues, the fruits of a true faith; but what he means is the converse of what he alludes to in chap. i. 26: "If any man among you seemeth to be religious, and bridleth not his tongue, this man's religion is vain," so that if any man is a religious man, and does bridle his tongue, that man sets the best of examples, and is perfect so far as a man can be, owing to the frailty of his nature, who is yet liable to sin.

3. "Behold, we put bits in the horses' mouths, that they may obey us," &c. With what view does the Apostle bring forward these two similes? He seems to compare the power over the tongue to the power of the bit in directing the horse, and the power of the rudder in directing the ship. Perhaps the view of Bishop Wordsworth is the best: "We can rule irrational animals with a bit; how much more ought we to govern ourselves! And if we rule our tongues, we do in fact govern the whole man, for the tongue is to man what a bit is to horses, and a rudder is to ships; it rules the whole, let *it* therefore be governed aright."

Perhaps, however, the Apostle only desires to direct attention to the smallness of the member, and yet the influence it has on the whole man. Some have thought that the force lies in the bit being put into the mouth to curb it, but it is probable that we must not press the similitude, for the occasion of using it seems almost accidental. St. James had used the word bridle (bridle the whole body) in the last verse, and the word bridle introduces

g Prov. xii. 18. & xv. 2.
h Ps. xii. 3. & lxxiii. 8, 9.
‖ Or, *wood.*
i Prov. xvi. 27.
k Matt. xv. 11, 18, 19, 20. Mark vii. 15, 20, 23.

5 Even so [g] the tongue is a little member, and [h] boasteth great things. Behold, how great ‖ a matter a little fire kindleth?

6 And [i] the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that [k] it de-

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6. Revisers translate, "And the tongue is a fire, the world of iniquity among our members is the tongue, which defileth," &c.; or, as in margin, "That world of iniquity, the tongue, is among our members that which defileth," &c.

the idea of bridling that which, if it be not restrained, makes the man like a horse with a rider who has no control over him, being without a bridle, or a ship without a rudder.

5. "Even so the tongue is a little member, and boasteth great things." This does not mean that it makes vain boasts, but as the succeeding words show that it utters great things—greater than would be expected from so small a member—and these produce a correspondingly great effect, for the writer proceeds to say, "Behold how great a matter a little fire kindleth." The word matter (ὕλη) signifies properly "wood," and has been applied to a forest catching fire owing to a spark dropped through the carelessness of a shepherd. There is a fine description of such a catastrophe in Virgil's Georgics, ii. 303. It came, however, to signify matter in its philosophical signification. Here it seems to mean any stuff of inflammable materials.

6. "And the tongue is a fire, a world of iniquity: so is the tongue among our members." There is some difficulty, and much difference of opinion about the translation of this verse. Some, as Bishop Wordsworth, and similarly Dean Alford, translate it, "The tongue is a fire—that world of iniquity, the tongue, makes itself among our members the defiler of the whole body." The tongue is called a world of iniquity, because it contains within itself the elements of all iniquity.

Some, however, understand it as if the tongue as a fire finds its fuel in the world of iniquity. If it were not for the wickedness of the world, the tongue could have little or no power, but because the world is evil, the fire of ungoverned tongues infinitely aggravates the evil, and so it defiles the whole body. We ought to realize this better. We readily allow that the body is defiled by

fileth the whole body, and setteth on fire the † course of nature; and it is set on fire of hell.

† Gr. *wheel.*

7 For every ‡ kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of ‖ mankind:

‡ Gr. *nature.*

‖ Gr. *nature of man.*

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impurity, by drunkenness, by blood, but scarcely regard the body of one who has an ungoverned tongue as defiled; and yet in the view of this holy and inspired writer, so it is.

"And setteth on fire the course of nature," lit. "the wheel of birth." It seems to signify under a strong figure that there is a constant revolution in the generations of men, one succeeding another as the parts of a wheel or revolving orb. But through the evil nature of men acting through their tongues, every successive generation is full of enmity and strife, breaking out in wars and tumults among nations, divisions in neighbourhoods, quarrels in families, surgings and strife amongst brethren—even in schisms in the Church—so that no part of the course of human nature is free from the fire gendered by the tongue.

"And it is set on fire of hell." The sins of evil tongues are not only human, they have a lower source. The fire is from beneath. From him who was "a liar from the beginning, and the father of it."

"For every kind of beasts, and of birds, and of serpents . . . is tamed," &c. This is literally true. The most savage beasts of the forests—birds of prey, such as hawks—reptiles, such as the cobra, and fish have acknowledged the supremacy of man.

"Every kind" is literally "every nature," both in the first clause and in the second, where mankind is "the human nature." Every separate nature of the various creatures below man has been tamed to the human nature, to obey it and serve its purposes. As if all creatures, at times at least, acknowledge the dominion which God has accorded to man at the first (Gen. i. 26).

"But the tongue can no man tame, it is an unruly evil." No man can tame the tongue, except of course by divine grace. That the tongue can be tamed, that is, bridled, is clear from the allowance of the Apostle, "If any man offend not in word, the same is a perfect man," &c. The prayers of the Psalmist, if said in faith,

8 But the tongue can no man tame; *it is* an unruly evil,
[1] Ps. cxl. 3. [1] full of deadly poison.

9 Therewith bless we God, even the Father;
[m] Gen. i. 26. & v. 1. & ix. 6. and therewith curse we men, [m] which are made after the similitude of God.

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8. "Unruly." So C., K., L., most Cursives; but ℵ, A., B., P., Vulg., Cop., read, "inconstant."

9. "God, even the Father." So K., L., most Cursives, Vulg.; but ℵ, A., B., C., P., Syriac, Copt., &c., read, "the Lord and Father."

will not be said in vain. "Set a watch, O Lord, over my mouth, and keep the door of my lips;" and his other words, "Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight," &c. These prayers teach us that if we would control the tongue, we must begin with the heart. "Out of the heart proceed evil thoughts," and from these come evil communications, lies, seductions, false witness, blasphemies.

"It is an unruly evil." Some read "inconstant," "fickle," and from thence "restless." Thus Alford, "it is a restless mischief," and so Revisers. A restless, inconstant, fickle creature would seem to be less able to be brought under the yoke and made serviceable to man, than a fierce one.

"Full of deadly poison." "The poison of asps is under their lips." It is the means of diffusing moral and spiritual death all around. It is capable of destroying peace, purity, innocence, even faith in God.

9. "Therewith bless we God, even the Father; and therewith curse we men." All the oldest MSS. read "the Lord and Father."

"Who are made after the similitude of God." Cursing is in this respect akin to murder, for God decreed respecting murder, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man" (Gen. ix. 6). This place is of considerable theological importance, for it teaches us that the image of God in man is not wholly obliterated. Man in his fallen state retains some, if not much of the image of God, and the remains of this image we must reverence, and behold in it the promise of better things.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖ place sweet *water* and bitter?

‖ Or, *hole.*

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

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12. "So can no fountain both yield salt water and fresh." So K., L., P., and most Cursives; but ℵ, A., B., D., a few Cursives, and Vulgate read, "neither can salt water bring forth sweet."

"Out of the same mouth proceedeth blessing and cursing." Why is this? Because man is a paradox, inasmuch as there is in him that which proceedeth from God, and that which proceedeth from the evil one.

"My brethren, these things ought not so to be." They ought not so to be, because, notwithstanding the difficulty in restraining the tongue, and in cleansing the heart, there is an Almighty Spirit who will assist us in restraining the one and cleansing the other. Properly, "it is not becoming," or "it is not fitting" that these things should occur, and now he shows that such a thing is unnatural.

11, 12. "Doth a fountain send forth at the same place. . . . Can the fig tree, my brethren . . . salt water and fresh." In these verses the unnaturalness of the tongue in uttering blessing and cursing is exposed. There is nothing like it in nature. No fountain in existence pours forth from the same orifice both sweet water and bitter—that is, brackish water and fresh, or (as some say, that which comes from natron springs). (Blunt.) And no tree can bear different fruit from that which God has assigned to it, "so can no fountain both yield salt water and fresh," or as the older MSS. have "neither can salt (water) bring forth sweet."

The tongue alone is that unnatural thing which pours forth blessing and cursing, purity and impurity, devotion and blasphemy.

The question occurs, does the Apostle mean the tongue of any particular man, or the tongue in general, the tongue as the instrument of what he designates in verse 7 as *ἡ ἀναθρωπίνη φύσις*. Most probably the latter. The tongue of man, if he had continued in his original righteousness, would have only uttered that which is

13 [n] Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation [o] his works [p] with meekness of wisdom.

14 But if ye have [q] bitter envying and strife in your hearts, [r] glory not, and lie not against the truth.

n Gal. vi. 4.
o ch. ii. 18.
p ch. i. 21.
q Rom. xiii. 13.
r Rom. ii. 17, 23.

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good, but because of the fall some men utter that which is good and others that which is evil, and there are some whose utterances, like themselves, are of a mixed character. They cannot be said to bridle their tongues, and yet it cannot be said that their tongues emit nothing but deadly poison.

13. "Who is a wise man and endued with knowledge among you?" "Wise" (*σοφὸς*) signifies one who has the higher wisdom—the moral aspect of wisdom in the fear of the Lord: "and endued with knowledge," (*ἐπιστήμων*) has to do with a well-stored mind, which mind, however, may be on the side of God, or may be against him. Some expositors explain this as referring to mere profession —some even to Gnostical pretensions—but there is no need of such an explanation. The wise and understanding need to be reminded of their duty in the matter of leading a holy life.

"Let him show out of a good conversation his works with meekness," &c. "Conversation" here does not signify what we commonly call conversation in the sense of social intercourse by words, as we might suppose from what has gone before, but rather the whole conduct of life. Thus the Revisers translate it "by his good life."

"His works." Such works in this context cannot well be the works of the law. They must be the works of faith, corresponding, though it may be in a faint way, to those of Abraham and Rahab, or such as enduring persecution.

"With meekness of wisdom." Rather "in meekness of wisdom." This he does by referring all of them, if he is forced to mention them, to the grace of God.

14. "But if ye have bitter envying and strife in your hearts." It is generally supposed, and with good reason, that St. James here alludes to parties and factions whose fruits (we may say natural fruits) are bitter envyings and strife. What these factions or parties contended about it is impossible to say; probably against

15 [s]This wisdom descendeth not from above, but *is* earthly, ‖ sensual, devilish.

16 For [t]where envying and strife *is*, there *is* † confusion and every evil work.

[s] ch. i. 17. Phil. iii.
‖ Or, *natural*, Jude 19.
[t] 1 Cor. iii. 3. Gal. v. 20.
† Gr. *tumult*, or, *unquietness*.

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the admission of the Gentiles to all the privileges of the Gospel on equal terms with the Jews, or to the extent to which the ceremonial law was binding on believers.

"Glory not, and lie not against the truth." If the leaders of these evil factions contended for the exclusiveness of the privileges of Israel they may have been those who, in the words of St. Paul, desired the circumcision of the Gentiles that they might "glory in their flesh" (Gal. vi. 13), and they may have been those of whom the same Apostle speaks as "false Apostles, deceitful workers transforming themselves into the Apostles of Christ" (2 Cor. xi. 13).

15. "This wisdom descendeth not from above," *i.e.*, it is no gift of God, not one of those "perfect gifts" which cometh down from the Father of lights.

"But is earthly, sensual, devilish." "Earthly"—so far from being heavenly, it is of this world—taking its inspiration from the mind and maxims of this world.

"Sensual," *i.e.*, of the soul, the animal soul rather than the divinely illuminated spirit.

"Devilish." This is the lowest depth—the most opposite to the "from above" of the heavenly wisdom. St. Paul speaks (1 Tim. iv.), of seducing spirits and doctrines of devils or demons. Bishop Wordsworth, in allusion to being lifted up by pride, and so falling into the condemnation of the devil, says of it, "it is devilish and ministers unto pride."

16. "For where envying and strife is, there is confusion and every evil work." This seems to point rather to the strifes and wranglings of parties and sects than of private persons. The word confusion, *ἀκαταστασία*, in the New Testament always signifies public tumults or feuds, generally in the Church.

Neither St. Paul nor St. James seems to have the least idea that divisions in the Church are healthy, as proceeding from the right and due exercise of private judgment, or at least a sign of life of some sort. They always regard them as evil, and always proceeding from beneath and never from above.

u 1 Cor. ii. 6, 7.
|| Or, *without wrangling.*
x Rom. xii. 9. 1 Pet. i. 22. & ii. 1. 1 John iii. 18.

17 But u the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, || without partiality, x and without hypocrisy.

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17. "But the wisdom that is from above is first pure." Pure from worldly alloy; pure from double aims, as well as pure from what is usually called impurity. "Blessed are the pure in heart, for they shall see God." Bengel says well: "He here anticipates, as it were. Being about to commend peace, he first removes that unholy peace with the world which collects together and cements in one indiscriminate mass that which comes in its way."

"Then peaceable." Having peace with God, inasmuch as in it lies it will live peaceable with all men. "It is forgiving."

"Gentle," that is, forbearing—not pushing itself forward, but willing to take the lowest place.

"Easy to be intreated." Some have explained this as not obstinate, not self opiniated, not self assertive, but ready to receive every argument, ready to make every allowance; tractable. (Bengel.)

"Full of mercy and of good fruits." "Full of mercy." Merciful in word, in judging, in making all needful allowances; but it must be taken to include the more outward works of mercy to the poor and distressed, for with it is associated,—

"And of good fruits." It will not be sufficient if one be peaceable, and gentle, and easy. There must be the tangible fruit of giving of our substance, of relieving the wants of others, of doing what we can for the spread of the Gospel and the conversion of the world.

"Without partiality:" as Bengel explains, "not making a difference when it is not necessary; for instance, between the great and the humble."

"Without hypocrisy." It is not hypocritical, neither making any pretensions to what it is not, nor disguising what it is. (Wordsworth.)

"Partiality" is an unfairness of mind inconsistent with strict honesty, and so being unjust to others we shall be equally unjust in striving to impress upon others what we are not ourselves.

18 [y] And the fruit of righteousness is sown in peace of them that make peace.

[y] Prov. xi. 18. Hos. x. 12. Matt. v. 9. Phil. i. 11. Heb. xii. 11.

18. "And the fruit of righteousness is sown in peace of them," &c. This seems to mean that the work of the peacemaker is the most productive of all. The peacemakers sow and the field in which they sow is peace, and their sowing, being that of God's true children, is pre-eminently blessed by God, for beyond all others they sow and reap the fruits of righteousness. It is an enunciation of the truth that righteousness is not the effect of tumult, and division, and party spirit; but of the opposite spirit and character altogether.

CHAP. IV.

FROM whence *come* wars and ‖ fightings among you? *come they* not hence, *even* of your ‖ lusts [a] that war in your members?

‖ Or, *brawlings.*
‖ Or, *pleasures.* So ver. 3.
[a] Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.

1. "From whence come wars and fightings." So K., L., most Cursives, Vulg., Syriac; but ℵ, A., B., C., P., 5, 13, 31, 36, 69, &c., read, "From whence come wars and from whence come fightings."

1. "From whence come wars and fightings among you? come they not hence?" &c. It seems impossible to suppose that the remainder of the Epistle was written to only the same persons as those to whom the former part was addressed. For all till the beginning of this chapter was written to professing Christians, and though at times they are severely blamed, the assumption of their faith in Christ is never entirely dropped. But it is otherwise with the words at the commencement of this chapter and of the next. They must have been written to unbelievers who were carried away with the licentiousness and spirit of faction which was rife amongst all classes during the last days of Jerusalem. And it is clear from the testimony of Eusebius, and especially of Hegesippus, from whom a long extract is given in Eusebius (ii. 23), that St. James was sur-

2 Ye lust, and have not: ye ‖ kill, and desire to have,
‖ Or, *envy*. and cannot obtain: ye fight and war, yet ye have
not, because ye ask not.

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2. "Yet ye have not." A., B., K., L., omit "yet."

named by all men "the Just," and was held in honour by all the dwellers in Jerusalem. "So admirable a man indeed was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the immediate siege of Jerusalem, which happened unto them, for no other reason than the crime laid against him." It is very probable, then, that St. James wrote much of his Epistle with the intention that it should be read by others besides believers in Christ.

"Whence come wars and fightings among you?" Nothing could exceed the anarchy and turbulence among the Jews about the time of the Death of St. James. Thus Josephus, "Antiq." xx. 5-8, especially 8: "And now arose a sedition between the high priests and the principal men of the multitude of Jerusalem, each of which got them a company of the boldest sort of men, and of those that loved innovations, about them, and became leaders to them; and when they struggled together, they did it by casting reproachful words against one another, and by throwing stones also. And there was nobody to reprove them; but these disorders were done in the city as if it had no government over it. And such was the impudence and boldness that had seized on the high priests, that they had the hardiness to send their servants into the threshing floors to take away those tithes which were due to the priests, insomuch that it so fell out that the poorer sort of the priests died for want. To this degree did the violence of the seditious prevail over all right and justice."

"Come they not hence, even of your lusts that war in your members?" All wars come from lust—the lust of conquest, the lust of power, and some of the most famous wars recorded in history from more ignoble lusts still—and party feuds may be traced to the same, the lust of making our opinions to prevail.

2. "Ye lust and have not, ye kill and desire to have, and cannot obtain." The sequence of thought is, "Ye lust and have not," ye are eaten up with impotent and covetous desires: then comes murder; ye kill and no doubt plunder, and yet the wicked desire

3 [b] Ye ask, and receive not, [c] because ye ask amiss, that ye may consume *it* upon your || lusts.

4 [d] Ye adulterers and adulteresses, know ye not that [e] the friendship of the world is enmity with

b Job xxvii. 9. & xxxv. 12. Ps. xviii. 41. Prov. i. 28. Is. i. 15. Jer. xi. 11. Mic. iii. 4. Zech. vii. 13.

c Ps. lxvi. 18. 1 John iii. 22. & v. 14.

|| Or, *pleasures.*

d Ps. lxxiii. 27.

e 1 John ii. 15.

4. "Ye adulterers and adulteresses." So K., L., P., most Cursives; but ℵ, A., B., read "adulteresses" only.

is unsatisfied; ye go beyond this, ye fight and war, and yet ye have not; ye have no satisfaction—no content in your ill-gotten gains.

And all this arises from your taking the gratification of your desires into your own hands instead of leaving it to God, "Ye have not, because ye ask not." It seems singular at first sight that men so abandoned should think of making their requests known unto God, but it is in accordance with human nature, especially in those who have some notion of God as the Supplier of the wants of men, but who have no idea of His justice and of His holiness. For instance, in the account in the public prints a short time ago of the arrest of some brigands who had murdered an Englishman in the neighbourhood of Athens, it was found that the whole band had attended mass to invoke the Divine blessing before they set out on their murderous expedition.

3. "Ye ask, and receive not, because ye ask amiss, that ye may consume," &c. "Amiss" is scarcely a strong enough translation for κακῶς. It should rather be rendered "wickedly."

A man may not only ask for wealth, but also for health of body, intending all the while if it were granted him to enjoy this life the more, and to make no preparation for a future.

4. "Ye adulterers and adulteresses, know ye not that the friendship." The principal MSS., as will be seen by the critical note, read only "adulteresses." Many ingenious conjectures have been given for the feminine noun being only used, but none satisfactory. Bishop Wordsworth would have St. James refer to the denunciation of the prophets of the whole people of Israel as unfaithful to their marriage vows, "Ye are as a wife that committeth adultery," Ezek. xv. 32. The Dean of Wells, Dr. Plumptre: "It is as though St. James wrote, 'Ye adulterous souls.'"

Though the Jews were not at this time unfaithful to God in the

God? [f] whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the Scripture saith in vain, [g] The spirit that dwelleth in us lusteth || to envy?

[f] John xv. 19. & xvii. 14. Gal. i. 10.

[g] See Gen. vi. 5. & viii. 21. Num. xi. 29. Prov. xxi. 10.

|| Or, *enviously.*

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5. See various renderings below. In addition I give that of Alford, "The spirit that he placed in us jealously desireth us." Such a meaning appears far-fetched in the extreme, as also do the two in the margin of the Revisers' translation.

matter of Idolatry, they were equally estranged from Him by covetousness and actual adultery.

"Whosoever therefore will be a friend of the world." The antagonism is declared in more explicit words by St. John, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 16.) And by the Lord Himself, "If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 29.) Whosoever therefore will be a friend of the world is the enemy of God, on the principle that no man can serve two masters: and on the assumption that we have received a different spirit, not the spirit of the world, but "the Spirit which is of God." (1 Cor. ii. 12.) St. Paul puts it still more broadly, "If I pleased men I should not be the servant of Christ." (Gal. i. 10.)

Never was greater antagonism between God and the world than was apparent in the ancient people of God at that time.

5. "Do ye think that the Scripture saith in vain, The spirit that," &c. This is a place of extraordinary difficulty, as will be apparent from the nature of the expositions which have been given of it.

In the first place there is no passage of scripture at all resembling that which the writer seems to quote.

Some, as Wordsworth, have supposed that the two clauses are both interrogatives. Do ye think that the scripture speaks in vain? *i.e.*, in its denunciation of party spirit, faction, and worldly-mindedness? Does the Spirit that dwelleth in us, *i.e.*, the Spirit which God has given us, lust to envy? Is it desirous of what belongs to others, so as to produce in us envy and its consequent evil effects, wars, fightings, tumults. Others, as Bengel, suppose that the

6 But he giveth more grace. Wherefore he saith, [h] God resisteth the proud, but giveth grace unto the humble.

[h] Job xxii. 29. Ps. cxxxviii. 6. Prov. iii. 34. & xxix. 23. Matt. xxiii. 12. Luke i. 52. & xiv. 11. & xviii. 14. 1 Pet. v. 5.

apostolic writer does not quote the Old Testament but the New, and refers to such places as Gal. v. 17, where "envyings" are classed among the works of the flesh, and 1 Peter, ii. 1, 2, 5, "Laying aside envyings . . . . desire the sincere milk of the word. Others suppose that the Apostle quotes some lost book of Scripture, and in view of the diversity of meanings, I cannot help thinking that this is not at all unlikely.

6. "But he giveth more grace," &c. This seems to follow on the last question. Does the Spirit that God gives to us make us more envious? On the contrary, He giveth greater grace. This seems to be the grace of the New Dispensation, which especially dwells in the humble. We must connect as closely as possible the two clauses. The clause, "He giveth more grace," with "God resisteth the proud, but giveth grace to the humble." The dominant fault of the Jews in the matter of their rejection of Christ was envy. It was through envy that the Lord's teaching was rejected and that He was crucified. Pilate, it is said, "knew that for envy they had delivered him" (Matth. xxvii. 10). It was said of the chief priests, in opposing the Apostles, that they were "filled with envy." Again, the Jews of Antioch (Acts xiii. 45), "were filled with envy." Again (Acts xvii. 5), "The Jews which believed not, moved with envy."

This word "envy" is the word used in the Acts to describe sectarian hate; and it arose mainly, if not entirely, from the pride of the Jews, who would not have a crucified Messiah, who would not submit to a yoke of meekness, who would not tolerate the idea that the Gentiles should be fellow-heirs, and such things. So that the words, "God resisteth the proud, and giveth grace to the humble," reveals the whole secret of His dealings with the Jews who rejected Christ.

7. "Submit yourselves therefore to God." This you must do that God may give you grace. You must humble yourselves to receive all His dispensations, which your countrymen have not done, but through envy have refused to submit to His yoke.

7 Submit yourselves therefore to God. [i] Resist the devil, and he will flee from you.

8 [k] Draw nigh to God, and he will draw nigh to you. [l] Cleanse *your* hands, *ye* sinners; and [m] purify *your* hearts, *ye* [n] double minded.

9 [o] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

i Eph. iv. 27. & vi. 11. 1 Pet. v. 9.
k 2 Chr. xv. 2.
l Is. i. 16.
m 1 Pet. i. 22. 1 John iii. 3.
n ch. i. 8.
o Matt. v. 4.

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7. "Resist." So K., L., P., and most Cursives; but ℵ, A., B., many Cursives, Vulg., and Copt., read, "but resist" (δὲ).

"Resist the devil, and he will flee from you." Resist him—that is, not in your own strength, but in the grace of God. Resist him with the sword of the Spirit. Resist him by self-denial and watchfulness. "And he will flee from you." This clause should probably be connected with the first in the next verse.

3. "Draw nigh to God, and he will draw nigh to you." If you resist Satan he will flee, but if you draw nigh unto God, He will come to you and fill you with His grace and strength—with His Holy Spirit—making you to possess the presence of His Son.

"Cleanse your hands, ye sinners." No doubt this is to be taken as literally as possible. Cleanse your hands from violence, from rapine, perhaps even from blood, from fraud, from all manner of covetous practices and unlawful gains.

"Purify your hearts, ye double minded." "Ye double minded," ye who would be friends with God and the world, ye who allow your thoughts to dwell on forbidden objects, and yet have not given up thoughts of God; ye that halt between two opinions—between Judaism and Christ.

9. "Be afflicted, and mourn and weep." This is a deep and earnest call to repentance, and it is intended to reach even those against whom the Apostle had written such bitter things. The case, he would say, is bad, but not desperate. He who gives a sense of sin by His Spirit will give along with it a distress of mind, a sorrow even to tears, which will be the "godly sorrow that worketh repentance." "Let your laughter," the unseemly mirth of fools who are sporting on the very brink of destruction.

"Let your laughter be turned to mourning."

10 [p] Humble yourselves in the sight of the Lord, and he shall lift you up.

11 [q] Speak not evil one of another, brethren. He that speaketh evil of *his* brother [r] and judgeth his brother, speaketh evil of the law, and judgeth

[p] Job xxii. 29. Matt. xxiii. 12. Luke xiv. 11. & xviii. 14. 1 Pet. v. 6.

[q] Eph. iv. 31. 1 Pet. ii. 1.

[r] Matt. vii. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 5.

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11. "And judgeth his brother." So K., L., most Cursives; but ℵ, A., B., P., Vulg., Syr., Sah., Copt., Arm., read, "or judgeth."

"And your joy to heaviness." The calamities in which ye see your country desolated—the factions, the lawlessness, the wholesale plundering—surely such things are the precursors of terrible vengeance. We are reminded of the words of the prophet: "In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we die. And it was revealed in mine ears by the Lord of Hosts; Surely this iniquity shall not be purged from you till ye die" (Isaiah xxii. 12, 13).

10. "Humble yourselves in the sight of the Lord, and he shall lift you up." This is a repetition, in other words, of the thought in verse 7: "Submit yourselves to God." Considering the variety of the ways in which it is commended to us by the Lord by blessing (Matth. v. 3, 4), precept (Matth. xxiii. 8, &c.), and parable (Luke xix. 10), it will indeed bear repetition.

"He shall lift you up." He shall lift you up by His grace here, and He shall lift you up when He shall say, "Enter thou into the joy of thy Lord."

11. "Speak not evil one of another, brethren. He that speaketh evil," &c. The word "evil speaking" is rendered (its noun) in Rom. i. 30 "backbiters," but in Vulgate "detractores," and by some "slanderers."

"Speaketh evil . . . . judgeth." He speaks evil of the law by contravening such a law as "Thou shalt love thy neighbour as thyself," in which, as St. Paul says, the whole law is contained.

But how does he judge the law? Evidently in the sense of setting it at nought, and so condemning it as a useless code of precepts. Some, however, have affirmed that the law here com-

the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, [s] who is able to save and to destroy: [t] who art thou that judgest another?

13 [u] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

[s] Matt. x. 28.

[t] Rom. xiv. 4, 13.

[u] Prov. xxvii. 1. Luke xii. 18, &c.

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12. "There is one lawgiver." ℵ, A., B., P., above fifty Cursives, Vulg., Syr., Sah., Copt., add, "and judge." K., L., omit "judge" with Received Text.

"Another." So K., L.; but ℵ, A., B., P., Vulg., Syr., Sah., Copt., Arm., read, "thy neighbour."

prehends the law of Christ as contained in the Sermon on the Mount, where the Lord says: "Judge not, and ye shall not be judged."

"But if thou judge the law, thou art not a doer of the law, but a judge." We are, in taking account of these words, to remember the spirit of unjust and intrusive judgment which pervaded the Jews at that time. Remember how the Lord says, "Judge not according to the appearance, but judge righteous judgment." (John vii. 24.) Remember also St. Paul's words in Rom. ii. 19, speaking to the normal Jew: "And art confident that thou thyself art a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of babes," &c.

"If thou judge the law," *i.e.*, if thou settest thyself above it, and criticisest it, thou art not likely to apply thyself to fulfil it.

12. "There is one lawgiver, who is able to save and to destroy." One is the lawgiver (and Judge), even He who is able to save and to destroy. The only perfect Judge is the Maker of the law, Who therefore fully understands its meaning and application, and Who alone can enforce it to the uttermost by saving or destroying.

"Who art thou that judgest another?" What capacity has God given to thee for judging? What insight into the secret motives of the heart? What knowledge of all events and of all issues?

13. "Go to now, ye that say, To-day or to-morrow we will go into such a city," &c. "Go to" (ἄγε νῦν), rather, come now, let us reason with you. "We will go into such a city." Some have

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? || [x] It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For what ye *ought* to say, [y] If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: [z] all such rejoicing is evil.

|| Or, *For it is.*
[x] Job vii. 7. Ps. cii. 3. ch. i. 10. 1 Pet. i. 24. 1 John ii. 17.
[y] Acts xviii. 21. 1 Cor. iv. 19. & xvi. 7. Heb. vi. 3.
[z] 1 Cor. v. 6.

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said that by "this city" he hints at Jerusalem, of which the desolation was impending, but the allusion is perfectly general.

14. "Whereas ye know not what shall be on the morrow." This verse is parenthetic, and verses 13 and 15 follow one another without interval.

"Boast not thyself of to-morrow, for thou knowest not what a day or an hour may bring forth." And what is the prayer that should ever be with us as we think of the uncertainty of time? We must not merely idly moralize upon it. We must ever have on our lips the word of the Lord when His Spirit was about to pass away: "Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord, thou God of truth." Multitudes of Christians say these words every night of their lives before they take their rest, for they form part of the service of Compline.

"For what is your life? It is even a vapour that appeareth for," &c. Some of the oldest MSS. read, Ye are (ἐστε), instead of, It is (ἐστιν). But the figure of a vapour is more in accordance with the transitory character of life than of the persons who live that life. A vapour, like our present life, passes away and never returns; but the men who live this life pass away for a time, but come again in the morning of the Resurrection.

15. "For that ye ought to say, If the Lord will, we shall live," &c. Perhaps better, instead of your saying, "If the Lord will, and if we shall live," &c.

In all our resolves or intentions which we express, there should always be this little act of worship or testimony of our faith in the overruling providence of God.

16. "But now ye rejoice in your boastings: all such rejoicing is evil." This must be, Ye rejoice in your boasting of what ye will

[a] Luke xii. 47. John ix. 41. & xv. 22. Rom. i. 20, 21, 32. & ii. 17, 18, 23.

17 Therefore [a] to him that knoweth to do good, and doeth *it* not, to him it is sin.

do on the morrow. Ye count on the certainty of your being alive and well on the morrow, and ye think that ye will be able to do as you please without any reference to the will of God.

"All such rejoicing is vain." Even if God spares you till to-morrow He may thwart your most well concerted schemes, and make them bring about the very evils you desire to avoid.

17. "Therefore to him that knoweth to do good, and doeth it not," &c. This has been taken as referring to all the precepts and maxims of holy living which have gone before, or more particularly to the last one respecting not knowing what shall be on the morrow, and so committing our way to the Lord. It is as if he said, no religious truth is so commonly known as that of the uncertainty of life. The most profane and worldly men have it on their lips; and yet there is no truth which is more wantonly disregarded. But such disregard is sin, and it is not the less sin because the glib acknowledgment of life's uncertainty is so trite and so familiar.

CHAP. V.

[a] Prov. xi. 28. Luke vi. 24. 1 Tim. vi. 9.

GO [a] to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

1, 2, 3. "Go to now, ye rich men, weep and howl for your .... for the last days." "Ye rich men." Are these the rich Christians or the rich Jews? Mainly the latter. As far as we can gather very few of the wealthier Jews accepted the Lord's invitations. One went to his farm, another to his merchandise. It was those whom the Lord described as the poor, the maimed, the halt, and the blind, in comparison with their wealthier countrymen; those who inhabited the streets and lanes, who accepted the Gospel. I have noticed before how St. James was honoured by all classes of his

2 Your riches are corrupted, and [b] your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [c] Ye have heaped treasure together for the last days.

[b] Job xiii. 28. Matt. vi. 20. ch. ii. 2.

[c] Rom. ii. 5.

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countrymen, and so his words would reach many beyond the precincts of the Christian synagogue,

"Weep and howl for your miseries," &c. This is no doubt said in anticipation of the swiftly approaching siege and destruction. The war broke out in 66, but a short time after the martyrdom of James, and the city was destroyed in 70. The miseries of the rich would be the greater when contrasted with their former luxury.

2,3. "Your riches are corrupted and your garments are motheaten. Your gold and silver is cankered." In the spiritual estimation of things riches are corrupted, and gold and silver are cankered, when no use which will bear interest in eternity is made of them. The best interest which the world can afford may be given for investments, but in the sight of God the treasures are as if rust and moth had consumed the incorruptible gold. The Saviour means this and nothing else when he says, "Lay not up for yourselves treasures on earth where rust and moth doth corrupt."

"The rust of them shall be a witness against you." A witness against you that you have not used them for any good or charitable purpose.

"Shall eat your flesh as it were fire." Like caustic, rather like the burning iron which cauterizes. Is this real? will it all be real on some day or other? Does it describe what will actually come to pass? If so, ought not the rich and well-to-do be warned in time? If the poor in the lanes and alleys have tracts left at their doors upon temperance, patience, attendance at worship, and such things, ought not the rich in the squares and parks to have tracts left at their doors with verses like this printed in very large letters indeed?

"Ye have heaped treasures together for the last days." Rather "in the last days," the days on the eve of the great day of vengeance. Ye shall have no enjoyment of your boasted treasures. You will be the first to be plundered and put to death.

4 Behold, [d] the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and [e] the cries of them which have reaped are entered into the ears of the Lord of sabasth.

5 [f] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 [g] Ye have condemned *and* killed the just; *and* he doth not resist you.

[d] Lev. xix. 13. Job xxiv. 10, 11. Jer. xxii. 13. Mal. iii. 5.
[e] Deut. xxiv. 15.
[f] Job xxi. 13. Amos vi. 1, 4. Luke xvi. 19, 25. 1 Tim. v. 6.
[g] ch. ii. 6.

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5. "As in a day," &c. "As" omitted ℵ, A., B., P., 13, 81, Vulg., Copt.; retained by K., L., most Cursives, Syriac.

4. Behold, the hire of the labourers who have reaped down," &c. Respecting this withholding from the day labourer his due, Moses wrote, "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee" (Deut. xxiv. 15). And again Malachi, the last of the Prophets, "I will come near to you to judgment, and will be a swift witness .... against those that oppress the hireling in his wages, and fear not me, saith the Lord of Hosts" (Mal. iii. 5.)

"And the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." In this and in Rom. ix. 29, the untranslated name Tzevaoth is given: apparently in this place to add emphasis to the denunciation.

5. "Ye have lived in pleasure on the earth and been wanton." Revisers translate, "Ye have lived delicately on the earth, and taken your pleasure. The word ἐσπαταλήσατε scarcely warrants such a translation as "being wanton." It rather suggests the idea of extravagance.

"Ye have nourished your hearts, as in a day of slaughter." The slaughter is not that of the rich men, but of beasts killed for sacrifice. In the sacrifice of peace offerings the animal was slain as a sacrifice: part of it was consumed on the altar, and the rest was feasted on by the worshippers.

6. "Ye have condemned and killed the just," &c. "The just." By many this is supposed to mean the Lord Jesus, Whose Name

7 ‖ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and

‖ Or, *Be long patient*, or, *Suffer with long patience.*

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among the Christian Jews was emphatically the Just One. Thus Ananias said unto Paul, "that thou shouldst know his will, and see that Just One" (Acts xxii. 14). And Stephen speaks of those who "shewed before the coming of the Just One" (Acts vii. 52). And no doubt it was the rich among the people, the chief priests and rulers, "the fat bulls of Bashan," as they are called in the twenty-second Psalm, who crucified the Lord.

The objection of course is from the words which follow, "He doth not resist you," but it is evident that this can only refer to open resistance, which the Lord did not oppose to the Jewish Rulers in Church and State, but allowed them to persecute His Church, and go on in their own bad way till vengeance came upon them to the uttermost. And no doubt many unbelieving Jews would urge against the glorification of Christ, that if He was at the right hand of God, and all things put under His feet, He would not suffer His enemies to enjoy their triumph. They little knew how short that triumph now was.

That the word "the Just" refers to Christians in general is scarcely possible. If so it would, we think, not be in the singular number.

7. "Be patient, therefore, brethren, unto the coming of the Lord." This seems to depend upon the last clause, "The Lord doth not resist you." You persecuted His people as you persecuted Him, and He makes no sign of anger. But the end is quickly coming. The Lord will come. "Behold," as the Prophet says (Isaiah xxxv. 4), "Your God will come with vengeance, even God with a recompense."

"Behold, the husbandman waiteth for the precious fruit of the earth .... early and latter rain." This does not mean that men can count upon the particular week or day of the Lord's coming as they can count on the week or day when the harvest will begin, but it means that as sure as the husbandman will not be disappointed in looking for the harvest after the rains which God has appointed will have descended, so the Christian will not be disappointed in the Lord's return for vengeance and for reward.

h Deut. xi. 14. Jer. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1.
i Phil. iv. 5. Heb. x. 25, 37. 1 Pet. iv. 7.

hath long patience for it, until he receive [h] the early and latter rain.

8 Be ye also patient; stablish your hearts: [i] for the coming of the Lord draweth nigh.

"Hath long patience for it until he receive the early and the latter rain." All the works of man in getting his bread at the hand of God require patience: the husbandman, the vine-dresser, the herdsman, the fisherman, all have need of patience, and are not disappointed. The early rain was that which fell in autumn, the latter that in spring.

8. "Be ye also patient; stablish your hearts: for the coming," &c. Our Lord says, "Be ye also ready, for the Son of man cometh at an hour that ye think not."

"Stablish your hearts." Make them firm in the belief of the fulfilment of the greatest of God's promises. Similarly the Lord says, "Look up, and lift up your heads, for your redemption draweth nigh."

"For the coming of the Lord draweth nigh." There can be no doubt that St. James looked upon the actual coming of the Lord as close at hand, just as all the rest of the Apostles did, St. Paul, for instance, "The Lord is at hand" (Phil. iv. 5); St. Peter, "The end of all things is at hand" (1 Pet. iv. 7); St. John, "Now there are many Antichrists, whereby we know that it is the last time" (1 John, ii. 18).

Now it has been said that the Apostles were mistaken in their idea that the Lord's second coming was close at hand, and that if they were mistaken in this they might be mistaken in one hundred other matters, and so their inspiration goes for nothing.

But, singular as the paradox is, it is true that this very mistake of the Apostles is a sign that they were conformed to the mind of Christ, for the Lord had laid it upon His disciples that they should be ever looking for a coming which might be expected at any moment after His departure, and yet might be long delayed. He says to them, "Of that day and that hour knoweth no man .... Take ye heed, watch, and pray: for ye know not when the time is, for the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know

9 [k] || Grudge not one against another, brethren, lest ye be condemned: [l]behold, the judge standeth before the door.

10 [m] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

[k] ch. iv. 11.
|| Or, *groan*, or, *grieve not.*
[l] Matt. xxiv. 33. 1 Cor. iv. 5.
[m] Matt. v. 12. Heb. xi. 35, &c.

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not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark. xiii. 32).

Now all this the Apostles accepted to the letter, and so they lived on the faith of it as if the Lord had meant exactly what He said. If the Apostles had believed that the Lord would come late in the ages, as for instance at the time indicated by the "cock-crowing," or "in the morning," both of which represent times very distant from the Ascension, there would have been no need for them to watch; but if they believed that the Lord might return in the "evening," that is, very shortly after His departure, it was very needful to watch, and so they did: for one (St. Paul) said respecting the second Advent, "We which are alive and remain." The Lord had laid it upon His people not only to believe, but to watch; not only to love, but to watch; not only to obey, but to watch; in fact, to be in that state of mind which is described in the Parable of the Ten Virgins, and by the inspiration of the Holy Ghost they were in this state of mind.

9. "Grudge not one against another, brethren, lest ye be condemned; behold," &c. This may be explained in two or three ways: one is, "Complain not one against another, for by so doing ye usurp the office of the Judge, and that Judge is at hand to punish those who intrude into His office;" another, "The time of God's extreme vengeance on Jerusalem being so close at hand, quarrel not, ye Christians, among yourselves, or some of you may be drawn to take part with the unbelievers, and share their swift approaching doom.

10. "Take, my brethren, the prophets, who have spoken to you in the name of the Lord," &c. Most of the prophets were examples of enduring persecution with patience in the cause of God. Thus Moses, of whom it was witnessed that he "chose rather

[n] Ps. xciv. 12. Matt. v. 10, 11. & x. 22.
[o] Job i. 21, 22. & ii. 10.
[p] Job xlii. 10, &c.
[q] Num. xiv. 18. Ps. ciii. 8.
[r] Matt. v. 34, &c.

11 Behold, [n] we count them happy which endure. Ye have heard of [o] the patience of Job, and have seen [p] the end of the Lord; that [q] the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, [r] swear not, neither by heaven, neither by the earth, neither

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11. "Endure." "Did endure," ℵ, A., B., &c.

to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season" (Heb. xi. 25). Thus Elijah, "Lord, they have slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away" (1 Kings, xix. 14). Some suppose that it refers also to the Christian prophets, but this is not probable. Well known instances in sacred history seem only alluded to.

"Behold, we count them happy which endure." Because they have fought their good fight, and finished their course, and are waiting the time of their perfecting at the coming of Christ. (Heb. xi. 39-40.)

"Ye have heard of the patience of Job, and have seen the end of the Lord," &c. Job being introduced here among the historical examples of patience, is assumed to have been a real person (as in fact he is in Ezek. xiv. 14), and not to be an allegorical character.

"The end of the Lord" must be the end of God's providential dealings with Job, and cannot refer to the end of Christ: for His sufferings were immediately succeeded by His Resurrection and Session at the Right Hand of God: and God His Father saying to Him, "Sit thou on my right hand until I make thy enemies thy footstool," can scarcely be described as God being pitiful and very courteous.

12. "But above all things, my brethren, swear not." How it is that this injunction comes in here, has never been satisfactorily explained? The most ingenious conjectures will be found in such commentators as Bishop Wordsworth, who cites Bishop Sanderson as saying: "Rather contain yourselves, whether troubled or rejoicing, within the bounds of modesty; mingle not heaven and earth; let not all things be filled with your oaths and clamours; if you affirm a thing, let it be with calmness, and a

by any other oath: but let your yea be yea; and *your* nay nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? [s] let him sing psalms.

14 Is any sick among you? let him call for the

[s] Eph. v. 19. Col. iii. 16.

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mere affirmation or negation." But surely all this is mere truism, and beside the mark. Another (Blunt) seems to think that it relates to some formula of abjuration which was required to be spoken by those who endeavoured to escape persecution by consenting to give up their Christian profession.

But may not the reason be that it was a common fault of the Jews to use oaths in common talk; and the Apostle notices it here because it had extended to members of the Christian Church?

The evil of swearing such as is here denounced—the garnishing of common talk with invocations or oaths—is its irreverence. A man only swears by something which is connected with God, or His worship, or His creation; and he swears by it, as by heaven or by earth, as boasting that he is not afraid to trifle with something which he knows to be sacred.

13. "Is any among you afflicted? let him pray. Is any merry? let," &c. In affliction the true Christian naturally turns to God. Affliction is the chastisement of God sent to amend or perfect His true children; and the Christian looks to God to relieve him of it, or to enable him to endure it with patience, if not with thankfulness.

But suppose that God, by having conferred upon us some unexpected blessing or benefit, rejoices our heart; what must we do then? We must equally turn to Him, but "in the voice of melody." Joyousness is a more dangerous state than affliction. We are under the temptation of rejoicing with the world, and we must remedy this by ascribing the cause of our rejoicing to the good providence of God. "Rejoice in the Lord, ye righteous: for it becometh well the just to be thankful."

14. "Is any sick among you? let him call for the elders of the church .... anointing him," &c. The prayer of faith shall save the sick.

This is the passage which teaches us that from the time of the

elders of the church; and let them pray over him, [t]anointing him with oil in the name of the Lord:

[t] Mark vi. 13. & xvi. 18.

Apostles to the present time there has been such a rule or holy custom in the Church as the solemn visitation of the sick.

Quite independent of the means by which this visitation is to be carried out we are told that the sick man is not only to call together his relations or friends, but the elders of the Church, not in their private, but in their official capacity, as representatives of the Mystical Body.

But for what purpose are they to be called together? Evidently, first of all, that they may pray over him. It stands to reason that if Christian presbyters are to be called to the side of a sick man's bed, it must be that the blessing of God, through *joint* intercession, should be invoked over the sick man. Now I confess that this seems to me to be one of the principal lessons to be learned from this place—that the sick man is to be prayed over, so that the promise of the Saviour may be realized: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven" (Matt. xviii. 19). I have never during my ministry acted on this assembling of my brother presbyters, nor have I heard of any of my brother priests who have so acted; but it seems quite as important as the unction here mentioned.

And now, with respect to this unction, it is but once mentioned elsewhere in the New Testament, in Mark vi. 13: "And they (the Apostles) cast out many devils, and anointed with oil many that were sick, and healed them." Here it is evidently recognized as *one* of the means for conferring miraculous healing; another, in Mark xvi. 18, being the laying on of hands. But what is its significance in this place? Protestant writers have restricted it here to bodily healing. Romanists have held it to be a sacramental rite, conferring grace on the man departing out of this world, that in his last hour he should not fall from God.

Let us take the first. The anointing is to be accompanied with prayer; and if the prayer is faithful—*i.e.*, is really the prayer of faith (James i. 4)—"it shall save the sick, and the Lord shall raise him up." Does this mean save the sick from his sickness, or save, or conduce to the saving, of his soul from sin? And what is the

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; [u]and if he have committed sins, they shall be forgiven him.

[u] Is. xxxiii. 24. Matt. ix. 2.

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meaning of his being raised up? Does this mean from his bed, or at the last day from his grave? Now if these words "save the sick" or "raise him up" be taken absolutely, it would be the natural inference that death might be indefinitely postponed. This shows that the words cannot be taken absolutely as referring to bodily healing. And yet it cannot be that we have here a tentative process recommended. I believe that we have here a means of grace in which two things are joined—the spiritual and bodily healing—the first absolutely depending upon the prayer of faith of the assembled Presbyters; the other, not so absolutely, but depending on the secret will of God as regards the prolongation of the man's life. The whole action is commenced by the Presbyters praying over the man, and ended by the man's sins being forgiven.

In this comment I have wholly confined myself to the words of these two verses, and the inference from the whole matter is that St. James describes a religious function, two features of which we of the Church of England have at present lost. One of these is the anointing with oil, and the other (and in all probability the more important) that the Presbyters (not one single Presbyter only) shall attend on the sick man and join in prayer over him.

Seeing, then, that we have lost these two features, have we no visitation of the sick? Certainly we have; and I think one which in the sight of God is as acceptable to Him, so far as regards its outward circumstances, as that of any existing Church. For we have a service which contains an absolution as direct and explicit as was ever used by man, and we have the ability and privilege of following up our Visitation with the administration to the sick man of the Eucharist, in a special service provided for the same.

I would make two further remarks:

1. The unction is not the sole means of healing, because in Mark xvi. bodily healing is promised to another rite—the laying on of hands.

2. It is in the power of any Presbyter to join one or two more with him in prayer over the sick person, though of course in our present state of things it may be very difficult so to do.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. [x] The effectual fervent prayer of a righteous man availeth much.

[x] Gen. xx. 17. Num. xi. 2. Deut. ix. 18, 19, 20. Josh. x. 12. 1 Sam. xii. 18. 1 Kings xiii. 6. 2 Kings iv. 33. & xix. 15, 20. & xx. 2, 4, &c. Ps. x. 17. & xxxiv. 15. & cxlv. 18. Prov. xvi. 29. & xxviii. 9, John ix. 31. 1 John iii. 22.

16. "Confess." So L. and most Cursives; but ℵ, A., B., K., P., a few Cursives, Vulg., Sah., Copt., add "therefore" (οὖν).

"And if he have committed sins, they shall be forgiven him." This is clearly not to be limited to the sins which may have brought on the illness, as it is by some, but to any sins of which the sick man may have been guilty.

16. "Confess your faults one to another, and pray one for another," &c. Perhaps "sins," as in last verse, rather than "faults" (*παραπτώματα*). This does not seem (following on the last verse) to refer to a formal ecclesiastical confession, but rather that acknowledgment of sins or faults which takes place amongst all good men who desire to be open and candid, and to humble themselves for the continually recurring faults of daily life. It seems impossible to suppose that it should refer to the confession of deadly sins, such as fornication, for such came under the discipline of the Church, and public confession had in early times to be made of them.

"And pray one for another, that ye may be healed." These two directions, "confess one to another," and "pray one for another," seem to recommend confessions and prayers not formal, not Church prayers, but informal, of a friendly and private character, such as Christians would use among themselves. Would that we had much more of this sort amongst ourselves!

"That ye may be healed." This seems to be suggested by the previous verses, and seems to direct that prayers for such things as recovery from sickness should not be confined to such Visitations of the sick as are described there, but should be common amongst the members of the Church.

"That ye may be healed" seems to refer principally to bodily healing.

"The effectual fervent prayer of a righteous man availeth much." This is translated by the Revisers and by Alford: "The supplications of a righteous man availeth much in its working." Vulgate,

17 Elias was a man [y] subject to like passions as we are, and [z] he prayed ‖ earnestly that it might not rain: [a] and it rained not on the earth by the space of three years and six months.

18 And [b] he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [c] if any of you do err from the truth, and one convert him;

[y] Acts xiv. 15.
[z] 1 Kings xvii. 1.
‖ Or, *in* his *prayer*.
[a] Luke iv. 25.
[b] 1 Kings xviii. 42, 45.
[c] Matt. xviii. 15.

"Multum enim valet deprecatio justi assidua." Bengel translates it, "when urgent." "Whatsoever we ask we receive of him, because we keep his commandments and do those things which are pleasing in his sight."

17. "Elias was a man subject to like passions as we are, and he prayed," &c. The beginning of the drought is recorded in 1 Kings xvii. 1, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." There is no mention of his intense prayer here, but only of his prophecy. But in 1 Kings xviii., after the land had been in some degree purged from its idolatry by the slaughter of the idolatrous prophets, there is mention of a lengthened prayer, followed by a great rain. In both cases the prayer was not from himself, but he was moved to it by God.

But would the example of so eminent a servant of God as Elijah be any pattern or encouragement to ordinary people? Yes, for the Apostle begins by reminding them that Elijah was of the same flesh and blood, "subject to like passions as we are," the very word, ὁμοιοπαθὴς, used by St. Paul in dissuading the Lycaonian populace from offering to him and Barnabas idolatrous worship (Acts xiv. 15).

19. "Brethren, if any of you do err from the truth, and one convert him," &c. This erring from the truth seems at first to imply erring from the faith of God and Christ, erring from the truth respecting the Lord's Person and Work, or even the freedom of His Gospel as a message to be preached to and accepted by all, but it may include all who are turning aside from the narrow way of holiness.

"Convert him," *i.e.*, turn him from the wrong to the right way.

20 Let him know, that he which converteth the sinner from the error of his way [d] shall save a soul from death, and [e] shall hide a multitude of sins.

[d] Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16.
[e] Prov. x. 12. 1 Pet. iv. 8.

All sin is said by St. Paul to be contrary to sound doctrine. (1 Tim. i. 9, 10.) "Convert" here is not to be understood in the technical sense attached to it by many fanatical preachers of our day, but simply means turning from error to truth, from wrong to right, from sin to holiness, from the broad to the narrow way; above all, from the world to Christ.

But is it not the duty of ministers to try to convert sinners by their preaching, and do not those who endeavour to convert others intrude into their office? No, it is the duty of all to speak some word in season, some kind words of holy reproof to those going on in wilful sins. It is especially the duty of Churchmen, of Catholics, to be able to speak some loving yet pointed word respecting what we are bound to believe and to do, because the Son of God has come amongst us in the flesh. It is assuredly their duty to say some wholesome word respecting the value of Sacraments, and the danger of wanton schisms and divisions, respecting the Unity of the Church, the danger of defiling bodies which are members of Christ, the necessity of a self-denying walk, and other things which especially pertain to Catholic doctrine.

"Shall save a soul from death." The ways of sin are the ways of death. The ways of error, on the fundamentals of Christianity, cannot but lead to death. If God has sent no other than His own Son into the world to save it, we dishonour God if we do not confess such a truth.

"And shall hide a multitude of sins." Those that the sinner has committed in times past will be hidden by repentance. Those that would have been committed by him if he had continued in sin, or unbelief, or error, will not be, but instead of them will be fruits of holiness and righteousness.

THE EPISTLES GENERAL OF PETER.

THE FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

PETER, an apostle of Jesus Christ, to the strangers [a] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

[a] John vii. 35. Acts ii. 5, 9, 10. Jam. i. 1.

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1. "Strangers scattered abroad." "Sojourners of the dispersion," Rev.

1. "Peter, an apostle of Jesus Christ, to the strangers, &c., . . . elect, &c." "Peter." It has been noticed that the apostle drops his original name of Simon, the name he had in his unregenerate state, and calls himself by the name which the Lord had given to him. Thus the apostle of the Gentiles dropped the name of Saul, and called himself Paul only.

"An apostle of Jesus Christ." He does not add, as St. Paul does, by the will of God. This has been supposed to be because the apostleship of St. Paul was doubted, and so he alludes to that miraculous dispensation of God which attended his conversion, whereas St. Peter was called early in the Lord's ministry. He was one of those respecting whom the Lord prayed, "Thine they were and thou gavest them me, and they have kept thy word." The whole epistle reads like that of a humble man who asserted his apostleship simply because he was bound to do so, and at times, as in v. 1, speaks of himself as occupying a lower grade that he might identify himself with those holding the same lower place.

"To the strangers scattered abroad throughout Pontus, Galatia," &c. These strangers seem to have been Jews, or of Jewish extraction, who were converted, perhaps by the preaching of St. Paul, as those in Galatia and Asia or, as in the case of Pontus, perhaps by Aquila, a native of Pontus.

But how is it that, seeing that some were the spiritual children

b Eph. i. 4. ch. ii. 9.
c Rom. viii. 29. & xi. 2.
d 2 Thes. ii. 13.

2 [b]Elect [c]according to the foreknowledge of God the Father, [d]through sanctification of the

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of other Apostles, St. Peter writes to them? This was not only because he and St. John in the division of labour mentioned in Galatians, ii. 9, had the circumcision assigned to them, but because St. Paul was always to a certain extent unpopular with the Jews, even with the Christian ones, and it was well that St. Peter should address them authoritatively and shew them that his views of Christianity were precisely those of St. Paul, as is abundantly clear from the whole contents of this Epistle.

"Pontus, Galatia, Cappadocia, Asia, and Bithynia." Assuming that the Apostle was writing from the original Babylon or its vicinity, the most eastern of these provinces would be placed first in order, which they are, but only roughly as to their exact geogragraphical position.

2. "Elect according to the foreknowledge of God the Father." It was of the utmost importance that the election or choosing of Christians on God's part should be emphasized. It simply meant this, that heathen men or unconverted Jews did not become Christians by haphazard as it were, but that their conversion to the truth was from God, and a part of His plan for making His manifold wisdom known to the angelic world (Ephes. iii. 10). (See my Excursus on Election in volume of notes on Epistle to the Romans.)

The Christian Jews of the Dispersion were elect according to the foreknowledge of God in two ways. They belonged to the Elder Election in the patriarchs, Abraham, Isaac, and Jacob. This was an unspeakable benefit if they would have realized it, for they were beloved for the father's sake (Rom. xi. 28). To them it was said very emphatically, and by this Apostle, "To you *first* God, having raised up his Son Jesus, sent him to bless you," (Acts iii. 26). Then in the next place they were elected because God had brought home to them the Gospel. They had been pricked to the heart—they had in some way asked, "what shall we do," and so they believed in Christ crucified, risen, and ascended, and had been baptized into His Body, and had received the Holy Ghost, and had been fed with His Flesh and Blood. Was then their eternal happiness absolutely assured to each one personally? We shall see as we proceed.

Spirit, unto obedience and [e] sprinkling of the blood of Jesus Christ: [f] Grace unto you, and peace, be multiplied.

3 [g] Blessed *be* the God and Father of our Lord Jesus Christ, which [h] according to his † abundant mercy [i] hath begotten us again unto a lively hope [k] by the resurrection of Jesus Christ from the dead,

[e] Heb. x. 22. & xii. 24.
[f] Rom. i. 7. 2 Pet. i. 2. Jude 2.
[g] 2 Cor. i. 3. Eph. i. 3.
[h] Tit. iii. 5.
† Gr. *much.*
[i] John iii. 3, 5. Jam. i. 18.
[k] 1 Cor. xv. 20. 1 Thes. iv. 14. ch. iii. 21.

3. "Hath begotten us again;" rather, "begat us again."

"Through sanctification of the Spirit." In Baptism their Sanctification by the Spirit was begun. They were then brought into Union with a Holy Saviour that they might be holy both in body and soul. It was begun, but it was by no means ended. From all that we can gather from the New Testament, this process of sanctification was to extend through life. St. Paul speaks of it in the words, "I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

Thus the sanctification of the Spirit is in Baptism a consecration, as it were, and the after life is a following up of that consecration.

"Unto obedience and sprinkling of the blood of Jesus Christ." This is the end of the election so far as this world is concerned. The Christian is chosen by God that he should obey Him, and living a life of obedience he should be cleansed from the ever-recurring defilements of this world. According to the words of another Apostle, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John, i. 7).

"Grace unto you and peace be multiplied." So St. Paul wishes his converts "grace and peace from God our Father, and from the Lord Jesus Christ" (2 Cor. i. 2); and also in the letters to the Ephesians, Philippians and Colossians, he invokes similar grace.

3. "Blessed be the God and Father of our Lord Jesus Christ which according . . . . begotten us again." When born, or begotten so that we should be born into the world, we are begotten to its hopes and fears, and perhaps to some inheritance in it which those who have gone before us have laid up for us, but when we are

l ch. v. 4.
m Col. i. 5. 2 Tim. iv. 8.
|| Or, *for us.*
n John x. 28, 29. & xvii. 11, 12, 15. Jude 1.

4 To an inheritance incorruptible, and undefiled, [l] and that fadeth not away, [m] reserved in heaven || for you,

5 [n] Who are kept by the power of God through

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begotten again of God it is to a living hope far beyond what this world can give, a hope to which we are begotten not by nature, not by reason, not by philosophy, but by the Resurrection of Jesus Christ from the dead. God hath so connected our destinies with Christ that as He rose from the dead so shall we, that as He rose from the dead in a spiritual body so shall we; that as He, being raised from the dead, dieth no more, so we shall not die any more. This hope should be living within us. It is not a lively hope only but a living hope, living within us and raising us unto a sphere above all other hopes. We have been brought up in this hope. It is not a new Revelation to us, whereas to those to whom St. Peter preached it was as it were a new world. It is true that if Jews they may have had some hope of things to come, but it was dim and uncertain, whereas Christ by His coming and consequent Resurrection abolished death and brought life and immortality to light.

4. "To an inheritance incorruptible," that is, without decay or death, "undefiled," that is, without sin—for sin is the only thing which can really defile such beings as we are. "And that fadeth not away." It does not, like all beautiful flowers, wither in a day or two, it retains its freshness and bloom to all eternity.

"Reserved in heaven for you." It is prepared in heaven—as the Lord said, "I go to prepare a place for you." It will be revealed from heaven (Rev. xxi. 1, 2, 3). In accordance with these places and many more, it is not said that the inheritance is heaven, for that would be a thing of extreme indefiniteness, but that it is prepared in heaven. The true meaning is that "being reserved in heaven," it is safe from all changes and chances of earth. (Wordsworth).

5. "Who are kept by the power of God through faith unto salvation," &c. "Kept," rather "guarded."

"By the power of God through faith unto salvation." The power of God chiefly acts in preserving faith. It is faith which lays hold of unseen things, on God and on Christ, and on His Mediation and Intercession, and His Church and Sacraments. Faith keeps a man's

faith unto salvation ready to be revealed in the last time.

6 [o] Wherein ye greatly rejoice, though now [p] for a season, if need be, [q] ye are in heaviness through manifold temptations:

[o] Mat. v. 12. Ro. xii. 12. 2 Cor. vi. 10. ch. iv. 13.
[p] 2 Cor. iv. 17. ch. v. 10.
[q] Jam. i. 2.

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mind stayed on God, faith enables him to discern the Lord's Body and so to be strengthened by it. Faith enables him to appropriate the promises—and so in these and many other ways the power of God keeps him through faith, and this—

"Unto salvation ready to be revealed." This salvation is, of course, final salvation. In one sense we were saved, as the Apostle declares, at Baptism (iii. 21), in another we are *being* saved (Acts ii. 47, Revisers), but the final accomplishment of the purposes of God towards us in our sanctification, discipline, and instruction, is in the salvation not now revealed, but ready to be revealed at the last time.

This is one of the many passages of scripture which show how totally unfounded is the view of salvation preached by so many fanatics amongst us, that God gives to a converted man, generally at the beginning of his career, a sense of salvation on which he is to place such confidence that he must give himself not the smallest anxiety respecting his acceptance at the last. He has no need of watchfulness and labour to work out his salvation; such anxiety, it is asserted, shows that he does not truly believe. Some even go so far as to say that sin is no longer sin in him, no matter what he does.

6. "Wherein ye greatly rejoice, though now for a season, if need be," &c. "Wherein," that is, in your being kept by the power of God through faith. It ought to be, and it is, a matter of joy to a Christian to feel that God is keeping him from falling away.

"Though now for a season, if need be." If it is needful for your being perfected, "you are in heaviness," ye are grieved "through manifold temptations." Thus the Lord says: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice, and be exceeding glad." Thus St. Paul: "We glory in tribulations also" (Rom. v. 3). Thus St. James: "My brethren, count it all joy when ye fall into diverse temptations" (James i. 2). Mr.

r Jam. i. 3, 12. ch. iv. 12.
s Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3. Isa. xlviii. 10. Zech. xiii. 9. 1 Cor. iii. 13.
t Rom. ii. 7, 10. 1 Cor. iv. 5. 2 Thes. i. 7-12.
u 1 John iv. 20.
x John xx. 29. 2 Cor. v. 7. Heb. xi. 1, 27.

7 That [r] the trial of your faith, being much more precious than of gold that perisheth, though [s] it be tried with fire, [t] might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 [u] Whom having not seen, ye love; [x] in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

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7. "Honour and glory." So K., L.; but ℵ, A., B., C., read, "glory and honour."

Blunt also suggests that there may be here a reminiscence of St. Peter's own experience, when, as related in Acts v. 41, he and his brother Apostles "departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His name."

7. "That the trial of your faith being much more precious than of gold," &c. It seems that the Apostle means that the trial of the Christian's faith is the trial of that which is much more precious than gold if it abides the trial; for the gold perishes, like all the other elements of this world it will be swept away; but the faith, after being tried and enduring the trial, will not perish, but will abide for ever.

The comparison is very remarkable. Gold is the heaviest and most indestructible thing which we know. The faith in the soul seems lighter than air, seems at the mercy of every unbelieving and disputatious and persecuting man; and yet when the very gold itself perishes, the faith will abide—it will abide the most searching of all conceivable ordeals, the fire of the Lord's coming, that day which will be revealed in fire, and which will try every man's work, of what sort it be, and all this, that it might "be found unto praise and honour and glory at the appearing of Jesus Christ,"—praise so that men shall praise God, Whose power has kept the lamp of faith alive and burning, and honour God Who has thus strengthened the man to fight the fight of faith, and give glory to God Who has consummated His work in weak human beings, and made them examples of His power and goodness.

8. "Whom having not seen, ye love; in whom, though now ye see him not, yet," &c. The Apostle must have had in his mind

9 Receiving [y] the end of your faith, *even* the salvation of *your* souls.

[y] Rom. vi. 22.

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the words uttered by the Lord to St. Thomas: "Blessed are they that have not seen, and yet have believed."

What a power there must be in Christianity, rather in that Spirit Who has created Christianity, to beget in sinners so intense a personal love to One Who rules the unseen world, so that the love of the unseen Jesus should be stronger than the love of all else that men love, stronger than the love of wife, of children, of family, of friends, of country, of home, stronger than the desire of sin, the attraction of the world, stronger even than the love of life.

"Thou, O my Jesus, Thou didst me
Upon the cross embrace,
For me didst bear the nails and spear
And manifold disgrace.

"And grief and torments numberless,
And sweat of agony,
Yea, death itself, and all for me,
Who was thine enemy.

"Then why, O blessed Jesus Christ,
Should I not love Thee well,
Not for the sake of winning heaven,
Nor of escaping hell,

"Not for the hope of gaining ought,
Not seeking a reward,
But as Thyself hast loved me,
Thou ever loving Lord."

9. "Receiving the end of your faith, even the salvation of your souls." This Salvation must, I think, be a present salvation, and is the end of our faith—it is the fulfilment of the purpose for which God has implanted faith in us, that our hearts should be purified by it, that by it we should dwell in heaven, our affections being set on things above, where Christ sitteth on the right hand of God, and Christ on His part dwelling in our hearts by faith. This is the result of faith in many saints of God in this life, and it would be in all if they would allow it to have free scope within them.

10. "Of which salvation the prophets have enquired and searched," &c. "Of which salvation," *i.e.*, the salvation of souls

z Gen. xlix. 10. Dan. ii. 44. Hag. ii. 7. Zech. vi. 12. Mat. xiii. 17. Luke x. 24. 2 Pet. i. 19, 20, 21.
a ch. iii. 19. 2 Pet. i. 21.

10 z Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time a the Spirit of Christ which was in them did

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through the sufferings of Christ, and the consequent descent of the Spirit to convince of sin, to convert the heart, and to guide into all the truth.

"The prophets have enquired and searched diligently." A remarkable instance of this will shortly be given.

"Who prophesied of the grace that should come unto you." "Come," that is, at the Incarnation, and Birth, and Crucifixion, and Resurrection of Jesus Christ, and the descent of the Holy Ghost.

11. "Searching what, or what manner of time the Spirit of Christ . . . . glory that should follow." This may be, and ought to be translated, "Searching as to whom, or as to what manner of time."

This passage throws much light on the inspiration of the prophets, particularly their inspiration respecting the Messiah. When David was inspired to write the twenty-second Psalm, and Isaiah the fifty-third chapter of his prophecy, they were both borne away by the Spirit to speak of persons and things unknown to them, and which, so far as they knew, might be in the near or in the far future. David wrote or sung of One Who endured sufferings which were inflicted in a punishment which David himself had never seen, and these sufferings followed by a world-wide spread of the worship of the true God, which was in all probability far beyond the expectations of David, prophet though he was: and Isaiah in his fifty-third chapter speaks of a Man suffering death as the atonement for the sins of his fellow Israelites; a thing which to that time was totally out of the range of the view of any human beings, except of those who practised human sacrifices. Who could He be on whom the Lord would lay the iniquity of us all? Who could He be of whom the Prophet was lead to say: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Here is One Who dies as a sacrificial victim, and

signify, when it testified beforehand [b] the sufferings of Christ, and the glory that should follow.

12 [c] Unto whom it was revealed, that [d] not unto themselves, but unto us they did minister the

[b] Ps. xxii. 6. Is. liii. 3, &c. Dan. ix. 26. Luke xxiv. 25, 26, 44, 46. John xii. 41. Acts xxvi. 22, 23.

[c] Dan. ix. 24. & xii. 9, 13.

[d] Heb. xi. 13, 39, 40.

12. "Unto us." So K., most Cursives, Syriac, Copt., Arm.; but ℵ, A., B., C., L., P., fifty Cursives, and Vulg., read, "unto you."

yet lives after death to carry out the designs of God's good pleasure.

And at what time should all this take place? When should the Victim endure what would be at once followed by such a spread of the knowledge of God? Into this they might well search, for they never before had to speak of what was so utterly above them —of providences of God, of which when they wrote they could form little or no conception.

Now we have brought before us this searching "as to what or what manner of time" on the part of one of these prophets, and that one of the greatest—Daniel. After he had seen the vision of the four empires (Dan. vii.) he said: "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me, but I kept the matter in my heart" (vii. 28). Then after he had seen that of the ram and he goat, he sought for the meaning, and Gabriel was sent to show him the meaning; and then in the last chapter he was told to shut up the words and seal the book (xii. 4), and when he asked: "O my Lord, what shall be the end of these things?" it was said to him: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." If Daniel was thus anxious to know the times of such great events, so also must David and Isaiah and Ezekiel been anxious.

"The sufferings of Christ, and the glory that should follow." The sufferings and the glory are closely united in the leading prophecies (Psalm xxii., and Isaiah liii.), and though not so clearly as in these, yet they are also united in Psalm lxix.

12. "Unto whom it was revealed, that not unto themselves, but unto us (you)," &c. The prophets alluded to search what or what manner of time was signified by the Spirit. A reason for this is now given. They "ministered not to themselves, but to you." The prophecies of the Sufferings and following Glory were not so much for the edification of the prophets themselves, or their contempo-

things, which are now reported unto you by them that have preached the gospel unto you with [e] the Holy Ghost sent down from heaven; [f] which things the angels desire to look into.

13 Wherefore [g] gird up the loins of your mind,

[e] Acts ii. 4.
[f] Ex. xxv. 20. Dan. viii. 13. & xii. 5, 6. Eph. iii. 10.
[g] Lu. xii. 35. Eph. vi. 14.

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raries, as for you and us. This is in accordance with all God's dealings. He lays up in the past what is only used in the far future. Thus, ages ago, He has laid up immense stores of fuel, which have waited to be used till this very time.

"Which are now reported unto you by them which have preached," &c. Amongst those who have evangelized them, are St. Paul and his disciples and followers to be included? I think so. This Epistle seems especially written to show the identity of the Gospel preached by the two great Apostles, for not only are the same facts respecting Jesus set forth as the Gospel, but the same application is made of them, as we shall see as we proceed.

"With the Holy Ghost sent down from heaven." He came down on the day of Pentecost to guide the Church into all the truth respecting the Sufferings and Resurrection of Jesus, and He accompanied the teaching of the Apostles and first teachers with a power which brought their teaching home to those who heard them.

"Which things the angels desire to look into." This is a most important revelation. It teaches us that the holy angels are not perfect in knowledge, but are fellow learners with us, and have the same lesson of Redemption to learn as we have; only it does not, we should suppose, so directly affect them. In Ephes. iii. 10 the Church of Christ is said to instruct the highest angels —the principalities and powers in heavenly places, in the manifold wisdom of God.

13. "Wherefore gird up the loins of your mind, be sober," &c. "Let your loins be girt about, and your lamps burning," says the Lord. "Stand therefore, having your loins girt about with truth," says His servant.

The men of ancient days wore more flowing garments than we do, which they girt up when they went on a journey. Thus "the hand of the Lord was upon Elijah, and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 46).

[h] be sober, and hope [†] to the end for the grace that is to be brought unto you [i] at the revelation of Jesus Christ;

14 As obedient children, [k] not fashioning yourselves according to the former lusts [l] in your ignorance:

[h] Luke xxi. 34. Rom. xiii. 13. 1 Thes. v. 6, 8. ch. iv. 7. & v. 8.
[†] Gr. *perfectly.*
[i] Luke xvii. 30. 1 Cor. i. 7. 2 Thes. i. 7.
[k] Rom. xii. 2. ch. iv. 2.
[l] Acts xvii. 30. 1 Thes. iv. 5.

What is it to gird up the loins of our minds? It is surely to put out of the way anything which may hinder us in our race or in our conflict. If we find that lawful things, pursuits, amusements, tastes—otherwise innocent—hinder us, we are to put these things away, to tie them up so that they be no impediment.

"Be sober." Does this refer to worldly or to spiritual sobriety? Probably the latter. The sobriety of the girt up mind points to a constant self-possession and preparedness for action. It may also have respect to the fact that the love of Christ revealed in the Gospel is calculated to inflame the utmost enthusiasm which would carry those under its influence beyond all bounds, and degenerate into fanaticism if it was not tempered by soberminded-ness. Thus the Apostle St. Paul allows that at times he may be beside himself in his earnestness and vehemence in proclaiming the great things of God made known to him, just as at other times he may be more restrained and under control. "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your sake" (2 Cor. v. 13).

"Hope to the end." Revisers translate, "set your hope perfectly;" so also Alford.

"The grace that is to be brought unto you." The grace here is rather the gift, the gift of immortality of body as well as of soul; it is the "inheritance incorruptible, undefiled, and that fadeth not away," of verse 4.

"At the revelation of Jesus Christ." Not at death, but at the Second Advent.

14. "As obedient children, not fashioning yourselves according to the former," &c. This passage, though undoubtedly one amongst those addressed to Jews, is, because of the words "former lusts in your ignorance," supposed to be addressed to Gentiles; but the whole New Testament, especially the discourses of the Lord,

m Luke i. 74, 75. 2 Cor. vii. 1. 1 Thes. iv. 3, 4, 7. Heb. xii. 14. 2 Pet. iii. 11.
n Lev. xi. 44. & xix. 2. & xx. 7.
o Deut. x. 17. Acts x. 34. Rom. ii. 11.

15 [m] But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [n] Be ye holy; for I am holy.

17 And if ye call on the Father, [o] who without respect of persons judgeth according to every

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16. "Be ye holy;" rather, "ye shall be holy," ℵ, A., B., C., &c.

assume that the Jews are led away by evil lusts, especially adulterous lusts. That they were ignorant of the highest righteousness, and its source, is plain from St. Paul's epistles, as where he says: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. x. 3). Again, respecting one of their leading sects, the Lord says: "Ye do err, not knowing the Scriptures nor the power of God;" and another he addresses as "Ye blind guides."

15. "But as he which hath called you is holy, so be ye holy," &c. God is altogether separate from evil, and He requires us to separate ourselves from it. It is to this He hath called us so that we should be like Himself in His holy character.

16. "Because it is written, Be ye holy, for I am holy." "There is," says Leighton, "unquestionably, among those who profess themselves the people of God, a select number who are indeed His children, and bear His image both in their hearts and in their lives: this impression of holiness is on their souls and in their conversation; but with the most a name and a form of godliness is all they have for religion. Alas! we speak of holiness and we hear of it, and it may be we commend it, but we act it not; or if we do, it is but an acting of it in the sense in which the word is taken for a personated acting, as on a stage in the sight of men, not as in the sight of our loving God."

17. "And if ye call on the Father, who without respect of persons judgeth," &c. This place should more properly be rendered, "If you invoke as a Father." The idea is not so much the invoking of the Father of one Only-begotten Son, as of calling upon a Father Who is also a judge, and Who judges according to every man's work.

man's work, [p] pass the time of your [q] sojourning *here* in fear:

18 Forasmuch as ye know [r] that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation [s] *received* by tradition from your fathers;

[p] 2 Cor. vii. 1. Phil. ii. 12. Heb. xii. 28.
[q] 2 Cor. v. 6. Heb. xi. 13. ch. ii. 11.
[r] 1 Cor. vi. 20. & vii. 23.
[s] Ezek. xx. 18. ch. iv. 3.

In Him the offices of Father and Judge are inseparably united; the Father never lost sight of in the Judge, and the Judge never lost sight of in the Father.

"Pass the time of your sojourning here in fear." Not in slavish fear, but in reverential awe of the greatness and unspeakable majesty of Him Who allows us to call Him Father. The Psalmist tells us we are to rejoice unto Him with reverence, and in His fear we are to worship toward His holy temple.

But the most emphatic inculcation of the fear of God, even upon the friends of Christ—not upon His enemies, but upon His friends—is in Christ's own words: "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him" (Luke xii. 4, 5).

18. "Forasmuch as ye know that ye were not redeemed with corruptible things," &c. Here the most incorruptible of the things of earth are called, as compared with heavenly and eternal things, corruptible.

"From your vain conversation received by tradition from your fathers." Some suppose that St. Peter has the Gentiles in his mind when he uses these words; but it is very unlikely, for tradition is almost always applied to what was handed down among the Jews. The words of St. Peter in the council held at Jerusalem sufficiently declare to what he alludes: "a yoke . . . . which neither our fathers nor we were able to bear" (Acts xv. 10).

Christ by His Death delivered both Jews and Gentiles from this unbearable ceremonial yoke, as St. Paul says: "Ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4).

19 But [t] with the precious blood of Christ, [u] as of a lamb without blemish and without spot:

20 [x] Who verily was foreordained before the foundation of the world, but was manifest [y] in these last times for you,

21 Who by him do believe in God, [z] that raised him up from the dead, and [a] gave him glory; that your faith and hope might be in God.

t Acts xx. 28. Eph. i. 7. Heb. ix. 12. 14. Rev. v. 9.
u Ex. xii. 5. Isai. liii. 7. John i. 29, 36. 1 Cor. v. 7.
x Rom. iii. 25. & xvi. 25, 26. Eph. iii. 9, 11. Col. i. 26. 2 Tim. i. 9, 10. Tit. i. 2, 3. Rev. xiii. 8.
y Gal. iv. 4. Eph. i. 10. Heb. i. 2. & ix. 26.
z Acts ii. 24.
a Mat. xxviii. 18. Acts ii. 33. & iii. 13. Eph. i. 20. Phil. ii. 9. Heb. ii. 9. ch. iii. 22.

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20. "In these last times," K., L. "At the end of the times," ℵ, A., B., C.

21. "Who by him do believe in God." So ℵ, C., K., L., P.; but A., B., Vulg., read, "are faithful to God."

19. "But with the precious blood of Christ, as of a lamb without blemish," &c. The Blood of the Son of God, being of infinite worth, made the blood of all other sacrifices in comparison worthless. No other blood could be named beside it. It has been noticed that the only Apostles who proclaim our Lord as the Lamb of God are those who heard the Baptist witness to Him as such in John i. 29, 36.

20. "Who verily was foreordained from the foundation of the world." Nothing which God does is out of His eternal design and forethought. He exists independent of time. The whole scheme and history of all things is known to Him in all its particulars. Eternity, as has been well said, is to Him one eternal "now."

Of all things, then, which take place according to His providence, that of all others must have been in His mind for which His Son left His glory, and became a creature, and was obedient to death.

"But was manifest in these last times for you."

21. "Who by him do believe in God, that raised him up from the dead," &c. He was manifest in the flesh. He was manifest by His miracles as the Christ. He was manifest in His Death and Resurrection as the sin-offering accepted by God.

They who believe in God according to His will, believe in him not merely as the Creator, or the God of Abraham and of the

22 Seeing ye [b] have purified your souls in obeying the truth through the Spirit unto unfeigned [c] love of the brethren, *see that ye* love one another with a pure heart fervently:

23 [d] Being born again, not of corruptible seed,

[b] Acts xv. 9.
[c] Rom. xii. 9, 10. 1 Thes. iv. 9. 1 Tim. i. 5. Heb. xiii. 1. ch. ii. 17. & iii. 8. & iv. 8. 2 Pet. i. 7. 1 John iii. 18. & iv. 7, 21.
[d] John i. 13. & iii. 5.

22. "Through the Spirit." So K., L., P., most Cursives; but omitted by ℵ, A., B., C., &c.
"With a pure heart." So ℵ, C., K., L., P.; but A., B., Vulg., omit "pure."

Patriarchs, but as Him Who raised our Lord from the dead. Thus St. Paul: "If ye believe in him who raised up Jesus our Lord from the dead" (Rom. iv.). The Gospel which St. Paul preached was emphatically that of the Resurrection (1 Cor. xv. 1-10). The one thing that he would have St. Timothy especially remember, was that "Jesus Christ was raised from the dead according to his Gospel" (2 Tim. ii. 8).

"That your faith and hope might be in God." "Faith," as Bengel says, "is derived from the Resurrection of Christ, hope from His Glorification. Unless God had raised Him from the dead we could not have believed on Him as the Son of God, and the all-sufficient Sacrifice and the Life. And inasmuch as God set Him at His right hand, we can 'in heart and mind thither ascend,' *i.e.*, on the wings of hope, 'and with Him continually dwell.'"

22. "Seeing ye have purified your souls in obeying the truth," &c. The purification of the soul consists in obeying the truth, through the power of the Holy Spirit, and it has one paramount end or purpose, which is the attainment of unfeigned brotherly love.

So the Apostle proceeds to say, Be careful to see that it attains to this its proper effect within you. "See that ye love one another with a pure heart fervently." St. Paul expresses the same thought somewhat more tersely in the words: "Above all these things put on charity, which is the bond of perfectness" (Col. iii. 14).

The words "through the Spirit" are doubtful in authority, but it is only by the Spirit that our hearts are purified.

23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." The first begetting is of corruptible seed: corruptible, signifying not merely its being subject

but of incorruptible, [e] by the word of God, which liveth and abideth for ever.

24 || For [f] all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

[e] Jam. i. 18. 1 John iii. 9.
|| Or, *For that.*
[f] Ps. ciii. 15. Isai. xl. 6. & li. 12. Jam. i. 10.

23. "Abideth for ever." So K., L., P., most Cursives; but omitted by ℵ, A., B., C., &c.

to death, but bringing those begotten of it to corruption and death; whereas the incorruptible seed brings those begotten of it to immortality and eternal life.

"By the word of God, which liveth and abideth for ever." It has been made a question whether the "word" here is the preached word, *i.e.*, the message of the Gospel, or the personal Word, the Word which was "in the beginning with God, and was God."

This second begetting is by the word (διά) as the instrument, and so probably is by the message of the Gospel when it penetrates to the heart, but God brings this about that we may be united to His Son, and be made members of His Body. So that our new birth is first the preaching of the Gospel of the Word, *i.e.*, of Jesus Christ, and then the receiving of Him into us and we into Him.

"For all flesh is as grass, and all the glory of man as the flower of grass." This is a quotation from Isaiah xl. 6, which itself also is founded on a passage in Ps. ciii. 16-18.

"All flesh," that is, all that is born of the corruptible seed, is grass, and all the glory thereof is as the flower of grass. From what we are told of the flowers of the meadows of Palestine, the prophet could compare it to nothing lovelier, but to nothing more short-lived in its loveliness. By the mention of the grass first, and then of its flower, the prophet or the Apostle is supposed to allude to unregenerate man and his works, but this is exceedingly doubtful.

"The grass withereth and the flower thereof falleth away." The prophet adds, because the Spirit of the Lord bloweth upon it, after the words of the Psalmist, "For the wind passeth over it and it is gone." This spirit is, of course, not the Holy Spirit, but the scorching wind of the desert. Compare the words of St. James,

25 [g] But the word of the Lord endureth for ever. [h] And this is the word which by the gospel is preached unto you.

[g] Ps. cii. 12, 26. Isa. xl. 8. Luke xvi. 17.
[h] John i. 1, 14. 1 John i. 1, 3.

"the sun is no sooner risen with a burning heat, but it withereth the grass" (James i. 11).

25. "But the word of the Lord endureth for ever." This is well illustrated by the words of the Psalmist, "The mercy of the Lord is from everlasting unto everlasting on them that fear him" (Ps. ciii).

The word of God by which men are begotten again is a word of mercy. It turns the corruptible herbage into the incorruptible trees of the garden of the Lord.

The word in this latter part of the quotation is not the same as that in verse 23. There it is "logos," here it is "rhema," but the change is made because the term in the Septuagint translation of Isaiah is "rhema."

But no stress can be laid upon this change because in the last clause, "This is the word which, by the Gospel, is preached unto you," the thing preached is called "rhema," or "the rhema is the word by which you have been evangelized.'

CHAP. II.

WHEREFORE [a] laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

[a] Eph. iv. 22, 25, 31. Col. iii. 8. Heb. xii. 1. Jam. i. 21. & v. 9. ch. iv. 2.

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1. "Wherefore laying aside all malice, and all guile, and hypocrisies," &c. Wherefore, seeing that ye have been born again of incorruptible seed, lay aside all malice; malice, *κακία*, is the evil state of mind which produces the guile, the hypocrisies, the envy. Bengel describes their evil action thus: "Guile wrongs hypocrisy deceives, envy assails a neighbour." And all evil speakings; that is, all detraction, all malicious gossip, all malignant imputations of evil motives.

b Mat. xviii. 3. Mark x. 15. Rom. vi. 4. 1 Cor. xiv. 20. ch. i. 23.
c 1 Cor. iii. 2. Heb. v. 12, 13.
d Ps. xxxiv. 8. Hebr. vi. 5.
e Ps. cxviii. 29. Matt. xxi. 42. Acts iv. 11.

2 [b] As newborn babes, desire the sincere [c] milk of the word, that ye may grow thereby:

3 If so be ye have [d] tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, [e] disallowed indeed of men, but chosen of God, *and* precious,

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2. "Grow thereby." So L., many Cursives; but ℵ, A., B., C., K., P., sixty Cursives, Vulg., Syr., Copt., &c., add, "unto salvation," "grow thereby unto salvation."

2. "As new-born babes desire the sincere milk of the word." "Of the word" is "logikon," and is translated in Rom. xii. 1, "reasonable," "your reasonable service." The Revisers translate this passage, "as new-born babes long for the spiritual (or reasonable) milk which is without guile": so Alford. Wordsworth, "crave for the unadulterated rational milk." Even at this early age of the Gospel the milk of the word was adulterated, thus St. Paul, "We are not as many (or the many) which corrupt the word of God" (2 Cor. ii. 17)

"Desire." Bengel remarks, "new-born babes can only desire their milk. It is the one thing they can do."

The older MSS. add to salvation, "that ye may grow thereby unto salvation." It is remarkable that these new-born required an exhortation like this. If the new-birth comes to any degree of perfection, it must make us desirous of the nourishment of God's word. If not, the sowing has been abortive, as our Lord teaches us in his parable of the sower (Matth. xiii.).

3. "If so be ye have tasted that the Lord is gracious." Does this "if" imply doubt as to whether all had tasted? It would seem so: for how can they desire the milk unless they have tasted its sweetness—tasted, that is, the graciousness of the Lord. And yet many say that it means "seeing that"—"desire the unadulterated spiritual word, seeing that ye know its taste." It is clear that the incorruptible seed lives and grows only in those who put away all malice, all guile, all evil-speaking, and have a taste, an appetite for the spiritual word.

4. "To whom coming as unto a living stone, disallowed indeed of men."

4. "Ye also, as lively (or living) stones, are built up a spiritual

5 [f] Ye also, as lively stones, || are built up [g] a spiritual house, [h] an holy priesthood, to offer up

[f] Ephes. ii. 21, 22.
|| Or, *be ye built.*
[g] Hebr. iii. 6.
[h] Isai. lxi. 6. & lxvi. 21. ver. 9.

5. "An holy priesthood." So K., L., P., most Cursives, Vulg.; but ℵ, A., B., C., &c., read, "for (εἰς) an holy priesthood.

house." The Apostle now uses an altogether different figure. He had spoken, in verse 2, of Christians as new-born babes, now he speaks of them as stones in a building—but with a marked difference. The stones of all earthly buildings are passive—they have no will to move or power of moving from the place in which they are set by the builder—by him they are cut out of the quarry, by him they have their rough corners hewn away, by him they are polished and shaped so that they should fit into a particular place; and so to a certain point with the stones of the heavenly building: they are chosen by God, brought by Him to the site of the spiritual temple—hewn into shape by His providence—

> "Many a blow and biting sculpture
> Polished well those stones elect"—

and have their place in the building assigned to them; but they are not passive—they have wills—and these wills must be exercised in one way in particular. God has set among the dead stones a Living Stone, a Stone dishonoured by men whom He came to save, dishonoured so as to be crucified; but though by men rejected, yet by God chosen, so that He should mediate between God and men; "and precious"—perhaps it would be best to translate this "honourable," as so much cant is associated with the word "precious" when applied to our Saviour—honoured by God so as to be set on His right hand and have all things put under His feet; and yet it may be we should retain the word "precious," for if precious in the sight of God is the death of His saints, how precious in His sight must be that Death by which He has reconciled the world unto Himself.

"Ye also, as living stones, are built up a spiritual house." The stones are all dead originally, but by coming to the Living Stone, they become themselves alive—alive unto God through Jesus Christ our Lord. And then they are to be built up a spiritual house. The same metaphor is used in Hebrews iii. 5, 6, "Christ as a son over His own house, whose house are we." The temple or spiritual house being of living stones is a Church or community,

[j] Hos. xiv. 2. Mal. i. 11. Rom. xii. 1. Hebr. xiii. 15, 16.
[k] Phil. iv. 18. ch. iv. 11.
[l] Isa. xxviii. 16. Rom. ix. 33.

[j] spiritual sacrifices, [k] acceptable to God by Jesus Christ.

6. Wherefore also it is contained in the scripture, [l] Behold, I lay in Sion a chief corner stone,

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6. "Wherefore;" rather "because." So ℵ, A., B., C., L., P., almost all Cursives, Vulg., &c.; no authority for "wherefore."

and a Church or community of priests—"an holy Priesthood." This is the passage of the New Testament; and the only one, in which the whole body of the faithful are declared to be priests. Now concerning this, it is to be remarked that the Apostle follows up the teaching of God in the Old Testament respecting the Israelites. Of the whole people of Israel God said, "Ye shall be to me a kingdom of priests and a holy nation" (Exod. xix. 6). But the fact that all Israelites were to be priests to God, did not for a moment prevent a particular tribe being set apart to administer a Sacerdotal system of sacrifices and oblations in the tabernacle or temple: and so the fact of all Christians being priests does not prevent a ministry existing in the church to whom Christ has committed the highest sacerdotal functions—that whose soever sins they remit they should be remitted unto them. All Christians are priests, but there is a special priesthood of absolution and consecration of the elements handed down in the Church of Christ.

"To offer up spiritual sacrifices." What are these? evidently prayer, especially united prayer, praise, thanksgiving, especially that thanksgiving of all thanksgivings, the Holy Eucharist; the offering up of our bodies living sacrifices, holy, acceptable to God (Rom. xii. 1).

"Acceptable to God by Jesus Christ." All our sacrifices are to be offered in connection with His Sacrifice, and Faith in His Mediation makes them acceptable: "No man cometh unto the Father but by me."

6. "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious," &c. This reference is made, because of the mention of the stone in verse 4. The stone is no ordinary one, but a chief corner stone, *i.e.*, it was the principal stone at the corner where two walls meet, and resting on which they were bound together and made firm. "Elect," chosen by God

elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* || precious: but unto them which be disobedient, [m] the stone which the builders disallowed, the same is made the head of the corner,

8 [n] And a stone of stumbling, and a rock of offence, [o] *even to them* which stumble at the word,

|| Or, *an honour.*
[m] Ps. cviii. 22. Matt. xxi. 42. Acts iv. 11.
[n] Isa. viii. 14. Luke ii. 34. Rom. ix. 33.
[o] 1 Cor. i. 23.

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7. "Unto them which be disobedient." So A., K., L., P., most Cursives; but ℵ, B., C., Vulg., read, "to them which believe not."

Himself as most fitting for its purpose. "Precious" may refer to the costliness of the stone, or to its value in holding together the building.

"And he that believeth on him shall not be confounded." In the Hebrew it is, "shall not make haste." The two meanings are capable of an easy identification. He that is confounded is in haste to get out of the way of the evil which seems impending, whereas he who believes is not confounded or terrified at the seeming greatness of the calamity, but having found the true refuge, is self-possessed, and calm, and can take to himself the words of the Psalmist, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff comfort me."

7. "Unto you therefore which believe he is precious." This has usually been taken to mean, "He is precious in the estimation of you who believe," of true believers; but it may probably mean in exact accordance with the original, "To you who believe there is the honour of being united to Him, and receiving of His Life." Wordsworth paraphrases it, "To you who believe is the worth of this stone imparted."

"But unto them which be disobedient," then that takes place which the prophet foretold, "the stone which the builders rejected, the same is made the head of the corner."

8. "And a stone of stumbling, and a rock of offence." That which the Jews stumbled against was the preaching of the Cross; they could not endure the thought that the Messiah of God should hang on the tree. The rock of offence means nearly the same.

p Ex. ix. 16. Rom. ix. 22. 1 Thes. v. 9. Jude 4.
q Deut. x. 15. ch. i. 2.
r Exod. xix. 5, 6. Rev. i. 6. & v. 10.

being disobedient: [p] whereunto also they were appointed.

9 But ye *are* [q] a chosen generation, [r] a royal

There was a piece of rock in the way of their flight, against which they fell and were broken, and taken. This passage is one amongst many which were inspired by God to teach the Jews that their builders—their leaders in Church and state—might reject the God-appointed leader and involve the whole nation in destruction.

And this was not an unforeseen matter, but was a part of the counsel of God. Their fall was not from God, it was through their own pride and unbelief in the plainest prophecies of Scripture; but their fall being foreseen, their punishment was decreed. Their unbelief was the effect of their pride and their envy, which caused them to reject One Who had every mark of being the very Christ. It is blasphemy to say that God was the original author of any man's sin, but it is clearly laid down in Scripture that when men have gone to a certain length, God shuts them up in unbelief, and does not allow them to return at any moment they may please, but requires that they should suffer the penalty due to them for having got themselves into such a state of mind. This dispensation of God I have fully examined in my notes on Matth. xiii. 13-15, and Mark iv. 12, and it is that to which St. Peter alludes.

But there can be no doubt but that there is a very deep mystery in these words, into which we cannot penetrate. Thus Archbishop Leighton writes: "Here it were easier to lead you into a deep, than to lead you forth again. I will rather stand on the shore and silently admire it, than enter into it. This is certain, that the thoughts of God are all not more just in themselves, than deep and unsoundable by us.... Our only sure way to know that our names are not in that black list, and to be persuaded that He hath chosen us to be saved by His Son, is this, to find that we have chosen Him, and are built on Him by faith, which is the fruit of His love who first chooseth us: and that we may read in our esteem of Him."

9. "But ye are a chosen generation, a royal priesthood." These words were all said of the older election, the people of Israel who lived in pre-Christian times, and they are now applied to those

priesthood, [s]an holy nation, [t]|| a peculiar people; that ye should shew forth the || praises of him who hath called you out of [u]darkness into his marvellous light:

[s] John xvii. 19. 1 Cor. iii. 17. 2 Tim. i. 9.
[t] Deut. iv. 20. & vii. 6. & xiv. 2. & xxvi. 18, 19. Acts xx. 28. Eph. i. 14. Tit. ii. 14.
|| Or, *a purchased people.*
|| Or, *virtues.*
[u] Acts xxvi. 18. Eph. v. 8. Col. i. 13. 1 Thes. v. 4, 5.

who had embraced the Gospel, to assure them that they were as much the Israel of God as those who went before them.

"A chosen generation." This seems to refer to Deut. x. 15: "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day;" and Isaiah, xliii. 20, "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen," but this latter may refer more particularly to the people of God under the New Dispensation.

"A royal priesthood," this is taken from Exod. xix. 6, "Ye shall be to me a kingdom of priests." As I remarked on verse 5, though the whole nation of Israel was a kingdom of priests, this in no wise stood in the way of one tribe of them being chosen to attend at God's altar, and so to be priests above the rest in point of office. If it applies (as it does) to Christians now, in what sense are all priests? Pre-eminently in the way of offering intercession, for in this they especially take up the work of the great Intercessor ("Who maketh intercession for us," Rom. viii. 34).

It is hypocrisy for men to claim for the laity the honour of priesthood, whilst they do nothing to remind them of the duties of priesthood.

"An holy nation," a nation holy in the sense of dedicated or consecrated to God, which they were by their passage through the Red Sea, and their subsequent circumcision. They were not actually holy in heart and life, but they were dedicated to God in order that they might be so.

"A peculiar people." This is a remarkable phrase, and seems to be an application of Deut. iv. 20: "The Lord hath taken you and brought you out of the iron furnace, to be unto him a people of inheritance, as ye are this day." The Revisers translate it, "A people for God's own possession." Peculiar is right if we understand by it a peculiar or special possession.

"That ye should shew forth the praises of him who hath called

x Hos. i. 9, 10. & ii. 23. Rom. ix. 25.

10 x Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

y 1 Chron. xxix. 15. Ps. xxxix. 12. & cxix. 19. Heb. xi. 13. ch. i. 17.

11 Dearly beloved, I beseech *you* y as strangers

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you." This does not refer to converts from Gentilism only. All unbelieving Jews were in darkness, as the Lord said: "I am the light of the world, he that believeth in me shall not walk in darkness, but shall have the light of life" (John viii. 12). The light of the Old Testament was great compared with the denseness of heathenism, but it paled before the light of the coming of Christ. As St. Paul wrote: "For even that which was made glorious had no glory in this respect, by reason of the glory which excelleth" (2 Cor. iii. 10).

"The praises of him," rather "the virtues of Him," meaning by virtues His power and attributes, as well as His love to men.

10. "Which in time past were not a people, but are now the people of God." The Apostle here refers to Hosea i., where as a sign to the children of Israel that God had cut them off, Hosea was commanded to take a wife, by whom he had three children, the second to be called Lo-ruhamah, which signifies "not having obtained mercy," and the reason given is "I will no more have mercy upon the house of Israel, but I will utterly take them away;" and the third was to be called Lo-ammi, "not my people," for "ye are not my people, and I will not be your God." These words of God are applied by St. Peter to his converts, whether Jew or Gentile makes no difference. They were not the people of God, because they were Gentiles, or were Jews living as Gentiles, without God. They had not obtained mercy, because the chief of God's mercies—that to which all other mercies are as nothing—had not been made theirs; but now, having been made members of Christ, they are the children of God; now being washed, sanctified, and justified (1 Cor. vi. 11), they are partakers of the highest mercies which God can bestow.

11. "Dearly beloved, I beseech you as strangers and pilgrims." He is following up the comparison between the converts to Christ and the ancient people of God, who at their birth as a nation were sojourners in the desert; and he reminds them how the fleshly lustings of the people of Israel, and not their open enemies, warred

and pilgrims, [z] abstain from fleshly lusts, [a] which war against the soul;

12 [b] Having your conversation honest among the Gentiles: that, || whereas they speak against you as evildoers, [c] they may by *your* good works, which they shall behold, glorify God [d] in the day of visitation.

[z] Rom. xiii. 14. Gal. v. 16.
[a] Jam. iv. 1.
[b] Rom. xii. 17. 2 Cor. viii. 21. Phil. ii. 15. Tit. ii. 8. ch. iii. 16.
|| Or, *wherein*.
[c] Mat. v. 16.
[d] Luke xix. 44.

against their life. The words are expanded, as it were, by St. Paul in 1 Cor. x.: "These things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Neither let us commit fornication, as some of them also committed, and fell in one day three and twenty thousand," &c.

"Abstain from fleshly lusts." Keep yourselves aloof from adultery, fornication, uncleanness, lasciviousness, dwell in thought on no forbidden subjects, turn away from all enticements to evil.

12. "Having your conversation honest among the Gentiles: that whereas they speak," &c. Because Christians had no images in their churches, or any altars shaped like those in use among the heathen, they were accused of being atheists; because they professed to receive the Body and Blood of the Son of God in their Eucharists, they were accused of Thyestian banquets; because they would not sacrifice to the genius of the emperor, they were accused of being disloyal.

"They may by your good works, which they shall behold, glorify God in the day of visitation." Bishop Wordsworth shows how the courage and patience with which the early Christians endured martyrdom redounded both to the glory of God and the spread of the Gospel, and the same result is recorded of the pestilences which ravaged the cities of the empire, for the Christians, laying aside all fear of infection, devoted themselves to the care of the sick and dying, so that by means of these calamities numbers were added to the Church.

The day of visitation does not apparently mean the second Coming, but every time in which God, as by war, famine, or pestilence, specially visits the sins of men upon them.

Perhaps it is used of special seasons of grace, as when our Lord

13 [e] Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme:

14 Or unto governors, as unto them that are sent by him [f] for the punishment of evildoers, and [g] for the praise of them that do well.

15 For so is the will of God, that [h] with well doing ye may put to silence the ignorance of foolish men:

[e] Mat. xxii. 21. Rom. xiii. 1. Tit. iii. 1.

[f] Rom. xiii. 4.

[g] Rom. xiii. 3.

[h] Tit. ii. 8. ver. 12.

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says of Jerusalem: "They shall not leave one stone upon another, because thou knewest not the time of thy visitation, when I visited thee in mercy to turn thee to repentance."

13. Submit yourselves to every ordinance of man for the Lord's sake." "Ordinance" (κτίσις) might properly be rendered "institution," the first institution being the supreme king or emperor.

"For the Lord's sake," because civil government is His institution for affording to all men the inestimable benefits of law and order, without which human society could not exist; or it may be for the sake of the Lord as the Head of the Church, as the Church and its Head would be brought into disrepute if it was supposed to be on the side of lawlessness.

14. "Or unto governors, as unto them that are sent by him," as Pilate and Felix and Festus were. These were the deputies of the emperor, or, in some cases, of the senate ostensibly.

"For the punishment of evil-doers, and for the praise of them that," &c. The first is acknowledged by all as the duty of civil governors, but ought there not to be means of marking out for special honour those who have long continued virtuous and faithful servants of the state or of society. (See my notes on Rom. xiii. 1, &c.)

15. "For so is the will of God, that with well-doing ye may put to silence," &c. The ignorance of foolish men visited itself in malicious accusations of the Christians for being disaffected subjects. Though as one has well said, it was the organization of the Church existing in every city and almost every village, and making itself felt through all society, which attracted the hostility of the rulers of the empire.

16 [i] As free, and not [†] using *your* liberty for a cloke of maliciousness, but as [k] the servants of God.

17 [l] [‖] Honour all *men*.[m] Love the brotherhood. [n] Fear God. Honour the king.

[i] Gal. v. 1, 13.
[†] Gr. *having*.
[k] 1 Cor. vii. 22.
[l] Rom. xii. 10. Phil. ii. 3.
[‖] Or, *esteem*.
[m] Heb. xiii. 1. ch. i. 22.
[n] Prov. xxiv. 21. Matt. xxii. 21. Rom. xiii. 7.

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16. "As free, and not using your liberty for a cloke of maliciousness." He acknowledges their freedom ("If the Son shall but make you free, you shall be free indeed,") but how were they to use it? It was not a freedom to be used as against the civil government, just as it was not a freedom to be used as a cloak, *i.e.*, as an excuse, for wickedness, for license to sin. They were to make no Antinomian use of it, but they were to consider themselves as the servants or slaves of God. They were not emancipated from serving God, but they were emancipated from the power of evil in order that they might serve Him whose service is perfect freedom, because in accordance with the highest aims of a regenerate spirit.

17. "Honour all men." Inasmuch as all men are made in the image of God; and inasmuch as, notwithstanding the sin common to all, that image is not at present utterly defaced, a certain honour or regard, or even respect, is due to all. Thus St. James, in deprecating the license of the tongue, says, "Therewith curse we men, who are made in the similitude of God." All are made in the likeness of God—all are capable, under God's grace, of being regenerated after the likeness of Christ.

"Love the brotherhood," *i.e.*, the Christian brotherhood—the members of the Christian Church—the body of Christ. If they are all brethren in Him, then they are worthy objects of love, as St. John teaches us throughout his Epistle: "Brethren, let us love one another, for love is of God, and every one that loveth (his brother) is born of God, and knoweth God, ... for God is love" (1 John iv. 7).

"Fear God." No matter how we think we love God, this is to be mixed with the deepest reverence. If we make a show of loving Him by using rapturous expressions, but without due reverence, then we know not the object of our love. "Serve the Lord in fear and rejoice unto Him with reverence" (Psalm ii.). The sense of Redemption is not to nullify the reverential fear of God, for the

18 [o] Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* || [p] thankworthy, if a man

[o] Eph. vi. 5. Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9.
|| Or, *thank.* Luke vi. 32. ver. 20.
[p] Mat. v. 10. Rom. xiii. 5. ch. iii. 14.

Apostle has just written "Pass the time of your sojourning here in fear, for as much as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ."

"Honour the king." The king or supreme governor, by whatever name he is called, is the fountain of all justice. The supreme authority, by whomsoever it is held, keeps all together, defends all, secures to each one his means of living.

The honour due to the sovereign is chiefly shown in obedience to the laws which are administered by his authority. But if some of these laws enact sin, as the laws of the Empire did by compelling men to sacrifice to the heathen gods, what then? Then the Christians recognizing a higher authority in the supreme God Who had forbidden idolatry, cheerfully paid the full penalty. They did not rebel against human authority, or take up arms against it, or plot against it, they submitted to its worst inflictions.

18. "Servants, be subject to your masters with all fear; not only to the good," &c. The word for servants is not the same as in other places where their duties are inculcated, as in the Epistles of St. Paul. He invariably uses the word δοῦλοι: here it is οἰκέται, household or domestic servants. Bishop Wordsworth gives a reason why it should be so in this Epistle, because it is mainly intended for Jews, who were not to have their brethren as bond slaves, at least not to compel them to serve as such, according to Levit xxv. 40: "But as an hired servant and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee." St. Peter is writing to Jewish Christians who would not regard their domestics of their own nation as slaves, as the heathen masters did theirs.

"Not only to the good and gentle, but also to the froward."

19. "For this is thankworthy, if a man for conscience toward God," &c. "Thankworthy," literally "grace;" and it is a great grace of God for one to bear malice and injuries submissively

for conscience toward God endure grief, suffering wrongfully.

20 For [q] what glory *is it,* if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye take it patiently, this *is* || acceptable with God.

21 For [r] even hereunto were ye called: because

[q] ch. iii. 14. & iv. 14, 15.
|| Or, *thank.*
[r] Matt. xvi. 24. Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12.

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and forgivingly. This was the very "grace" of Christ Himself as the Apostle is proceeding to show. It may, however, mean not so much grace from God, as acceptableness in the sight of God.

"For conscience towards God," *i.e.*, consciousness of God, of His presence and favour.

20. "For what glory is it, if, when ye be buffeted for your faults . . . acceptable with God." "Glory" (*cleos*) only occurs here in the New Testament. The idea is usually expressed by δόξα or τιμή, some say that it is more heathenish, others that it denotes praise, not so much from the many as from the good, and here proceeding from God Himself." (Bengel.)

"Buffeted." The instantaneous blow with the fist (κυλαφιζόμενοι) which at once followed a fault, often a very slight one.

"This is acceptable with God." The same word used by the Lord in Luke vi. 32: "If ye love them which love you what thank (*i.e.*, what grace) have ye? If ye do good to them which do good to you, what grace have ye?" This is acceptable with God and he proceeds to give the reason.

21. "For even hereunto were ye called: because Christ also suffered for us." Thus St. Paul: "That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto." And "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). And this that we may have fellowship with Christ in His sufferings. We were called not merely to suffering, but to have fellowship with Christ in His sufferings. "There should be no greater comfort to Christian persons than to be made like unto Christ by suffering patiently adversities, troubles and sicknesses. For He Himself went not up into joy, but first He suffered pain, He entered not into His glory before He was crucified. So

s ch. iii. 18.
‖ Some read, *for you.*
t John xiii. 15. Phil. ii. 5. 1 John ii. 6.
u Isai. liii. 9. Luke xxiii. 41. John viii. 46. 2 Cor. v. 21. Hebr. iv. 15.
x Isai. liii. 7. Matt. xxvii. 39. John viii. 48, 49. Hebr. xii. 3.

s Christ also suffered ‖ for us, t leaving us an example, that ye should follow his steps:

22 u Who did no sin, neither was guile found in his mouth:

23 x Who, when he was reviled, reviled not again; when he suffered, he threatened not;

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21. "For us, leaving us." So some Cursives. "For us, leaving you." So K., L. "For you, leaving you." So ℵ, A., B., C., Vulg. (Amiat.), &c.

truly our way to eternal joy is to suffer here with Christ, and our door to enter eternal life is gladly to die with Christ."

"Leaving us an example." Wonderful the mercy of God as shown in the Death of Christ, that when He was making Atonement for our sins He should be setting us an example. What a lesson to teach us that we have not received savingly the Atonement unless we have the mind to follow His example.

22. "Who did no sin, neither was guile found in his mouth." This, and much that follows, is taken from Isaiah liii. "He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth" (verse 9). Peculiar emphasis is laid upon the guilelessness of our Lord. Thus in Psalm xv., prophetic of the Lord as describing the absolutely perfect man, "He that speaketh the truth in his heart, He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

Archbishop Leighton applies this to our Lord's promise: "This serves to convince us concerning all the promises that He hath made, that they are nothing but truth. Hath He said 'Him that cometh to me I will in no wise cast out' (John vi. 37)? Then you need not fear, how unworthy and vile soever you may be: do but come to Him, and you have His word that He will not shut the door against you. And as He hath promised access, so He hath further promised ease, and soul's rest to those that come' (Matth. xi. 30).

23. "Who, when he was reviled, reviled not again; when he suffered," &c. Let the reader remember, "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" and

but [y] || committed *himself* to him that judgeth righteously:

24 [z] Who his own self bare our sins in his own body || on the tree, [a] that we, being dead to sins, should live unto righteousness: [b] by whose stripes ye were healed.

[y] Luke xxiii. 46.
|| Or, *committed* his cause.
[z] Isai. liii. 4, 5, 6, 11. Matt. viii. 17. Hebr. ix. 28.
|| Or, *to*.
[a] Rom. vi. 2, 11. & vii. 6.
[b] Isai. liii. 5.

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again, "Put up thy sword into its sheath. The cup which my Father hath given me shall I not drink it?" (John xviii. 11).

When did the Lord specially commit Himself to His Father? Most probably when He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name" (John xii. 27). But his whole life was a committal of Himself to God.

24. "Who his own self bare our sins in his own body on the tree." There is no passage in Scripture which seems to contain in such few words the Redemption of man and its purpose.

"Redemption." He Himself bare our sins in His own Body on the Cross, and its purpose, that we being dead to sin should live unto righteousness.

St. Paul's is perhaps more perfect, but it is not so terse: "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," and "Knowing this, that our old man is crucified with him, that the body of sin should be destroyed, that henceforth we should not serve sin" (Rom. vi. 4, 6).

"By whose stripes ye were healed." This shows that our Lord's Sufferings, even those borne by Him before He suffered the Death of the Cross, were redemptive. Thus in St. Matthew viii. 17, the miracles of healing seem to be regarded as in a sense redemptive, as I have said in my note thereon. It is not at all improbable that His miraculous cures were accompanied with a strong putting forth of His human will, so that His frame was exhausted after repeated exertions of this power, and so in a still more literal sense He felt what He relieved and so bore its burden.

25. "For ye were as sheep going astray; but are now returned."

[c] Isai. liii. 6. Ezek. xxxiv. 6.
[d] Ezek. xxxiv. 23. & xxxvii. 24. John x. 11, 14, 16. Hebr. xiii. 20. ch. v. 4.

25 For [c] ye were as sheep going astray; but are now returned [d] unto the Shepherd and Bishop of your souls.

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25. "For ye were as sheep going astray" (πλανώμενα), C., K., L., Π, most Cursives; but ℵ, A., B., read, "ye were going astray" (πλανωμενοι) as sheep."

"Ye were as sheep going astray." Could this be said of Jews? Yes. Our Lord says it of Jews dwelling in Palestine, under the shadow of the Temple and the ministrations of the priests. "When he saw the multitudes," we read, "he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd" (Matth. ix. 36). All go astray by nature and require to be brought to the Good Shepherd or to come to Him of themselves. "In many things," says a most holy man, "we offend all."

"Returned unto the Shepherd and Bishop of your souls." The shepherd or pastor feeds. The bishop rules and exercises discipline.

CHAP. III.

[a] 1 Cor. xiv. 34. Ephes. v. 22. Col. iii. 18. Tit. ii. 5.

LIKEWISE, [a] ye wives, *be* in subjection to your own husbands; that, if any obey not

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1. "Likewise, ye wives, be in subjection to your own husbands." Having inculcated submission in the state (ii. 13-17), and submission in the household (ii. 18-25), he now proceeds to submission in the family; the wife is subject to the husband. It is surprising how great this place of mutual submission has in the New Testament. There is nothing approaching to the encouragement of assertion of individual rights, no self assertion based on the natural equality of all men. He Who had most right to claim exemption from all human rule, most right to assert Himself as the Creator and Judge of all men, submitted to human judgment

the word, [b] they also may without the word [c] be won by the conversation of the wives;

2 [d] While they behold your chaste conversation *coupled* with fear.

[b] 1 Cor. vii. 16.
[c] Matt. xviii. 15. 1 Cor. ix. 19-22.
[d] ch. ii. 12.

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where it was unjust, and to outrage where it was absolutely uncalled for. He submitted Himself to every ordinance of man for His Father's sake, that He might glorify Him, and for His brethren's sake that He might redeem them. Redemption was brought about by the Head of the race submitting to injustice, and cruelty, and oppression.

I cannot help here pausing to notice the difference of the argument by which the two great Apostles urge this duty of submission. With St. Peter it is simply general considerations, but with St. Paul it is the mutual subordination of the members of the Mystical Body one towards another. St. Peter says, "Submit, that you may win your husbands." St. Paul says, "Submit, for the husband is the head of the wife, even as Christ is the Head of the Church, and He is the Saviour of the body." Had St. Peter ever seen the Epistle to the Ephesians? for if he had, how is it that never once, when he is traversing the same ground of exhortation to the same duty, does he bring forward the same illustration of the subordination of the members of the Mystical Body submitting to one another? It may be, as I argued in the Introduction to the Epistle to the Hebrews, that there was a peculiar difficulty in bringing considerations respecting the Unity of the Mystical Body to bear upon the Hebrew Christians. They had a national Unity and a Sacerdotal Unity which prepared for the Unity of the nation under the Messianic King and High Priest, which would gradually be superseded by the more Catholic idea of membership in the same body.

"That if any obey not the word, they also may without the word be won." "Obey not the word," *i.e.*, the word of the Gospel: they may, apart from the word preached, be won over to Christ by the exhibition of the gentleness and purity of Christ in the Christian demeanour of the wives.

2. "While they behold your chaste conversation coupled with fear." "Conversation," manner of life, behaviour. "Coupled" is not in the original. The order of the words are, "The in fear

3 [e] Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [f] the hidden man of the heart, in that which is not corruptible, *even the ornament*

[e] 1 Tim. ii. 9. Tit. ii. 3, &c.

[f] Ps. xlv. 13. Rom. ii. 29. & vii. 22. 2 Cor. iv. 16.

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chaste conversation." It is exactly the same as St. Paul's injunction, "Let the wife see that she reverence her husband."

3. "Whose adorning let it not be that outward adorning." Is this absolutely prohibitive? It cannot be said to be so, because the Apostle proceeds, "Let the adorning be the hidden man of the heart." As if he said, "Let the real adornment be that which is inward, the arraying of the soul in all Christian graces and virtues, as contrasted with the plaiting, the wearing of gold, the putting on of apparel."

This is also clear from the reference to the putting on of apparel. There must be clothing—in fact, the greatest offence to Christian feeling is where there is not sufficient clothing, but this clothing is not to be for purposes of vanity. Originally it was given to hide shame, and if this was impressed on the minds of Christians it would not be used so much for purposes of vanity.[1]

4. "But let it be the hidden man of the heart," equivalent to our very common phrase of "the inner man," the thinking soul or spirit, "in that which is not corruptible." This is in contrast with the jewels of the most incorruptible of earthly things, that is, of gold. St. Peter speaks of the corruptibility of silver and gold as contrasted with the imperishable efficacy of the Blood of Christ (i. 18, 19).

"Even the ornament of a meek and quiet spirit." This should be more properly translated, "in the incorruptible apparel of a meek and quiet spirit."

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[1] Canon Cook, in the "Speaker's Commentary," writes: "'Plaiting the hair.'—Excessive care in wreathing the hair is constantly noted by contemporary satirists, not merely as a symptom of vanity, but as a common occasion of cruelty; wearing of gold—either of gold ornaments, necklaces, &c.—which are still in the East used to an extent beyond all proportion to a woman's means. 'Of apparel.'—Costly raiment, such as is reckoned among household riches by sacred and profane writers. All these expressions justify the inference that many Christian converts belonged to the middle or even opulent classes, as was constantly the case at a very early period."

of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, [g] calling him lord: whose † daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 [h] Likewise, ye husbands, dwell with *them* ac-

[g] Gen. xviii. 12.
† Gr. *children*.
[h] 1 Cor. vii. 3. Ephes. v. 25. Col. iii. 19.

"Which is in the sight of God of great price." "Blessed are the poor in spirit," "Blessed are the meek." "Take my yoke upon you and learn of me, for I am meek and lowly in heart."

5, 6. "For after this manner in the old time the holy women also, who trusted in God, ... not afraid with any amazement."

5. "For after this manner in the old time the holy women adorned themselves," *i.e.*, they adorned themselves with the "ornament of a meek and quiet spirit," the proof adduced by St. Peter being that Sarah obeyed Abraham, calling him "Lord." So in Gen. xviii. 12.

"Whose daughters ye are." Just as those who have faith are the children of Abraham (Rom. iv.).

"And are not afraid with any amazement." This is a difficult place to explain. The word "amazement" is the same as that translated in Prov. iii. 25, "Be not afraid of sudden fear." By some it has been taken to mean the natural dread that would attend child-bearing (see 1 Tim. ii. 15). Perhaps it may refer to giving way to natural timidity, particularly with reference to religion: their conversation is to be coupled with fear, and yet not to be so betrayed into fear as to lose confidence in God.

7. "Likewise, ye husbands, dwell with them according to knowledge." "Knowledge" means practical Christian knowledge, the knowledge of God and of Christ so worked in a man by the Holy Spirit that his inner thoughts and his outward life are conformed to it. I do not think that the word is suggested by the "gnosis" of the ancient heretics. It is rather taken from the use of the word in the Book of Proverbs.

"Dwell with them according to knowledge" may refer to living

cording to knowledge, giving honour unto the wife, [i] as unto the weaker vessel, and as being heirs together of the grace of life; [k] that your prayers be not hindered.

8 Finally, [l] *be ye* all of one mind, having compassion one of another, [m] || love as brethren, [n] *be* pitiful, *be* courteous:

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8. "Be courteous" (φιλόφρονες). So K., P.; but ℵ, A., B., C., Vulg., Syriac, Cop., &c., read ταπεινόφρονες.

[i] 1 Cor. xii. 23. 1 Thess. iv. 4.
[k] See Job xlii. 8. Matt. v. 23, 24. & xviii. 19.
[l] Rom. xii. 16. & xv. 5. Phil. iii. 16.
[m] Rom. xii. 10. Hebr. xiii. 1. ch. ii. 17.
|| Or, *loving to the brethren.*
[n] Eph. iv. 32. Col. iii. 12.

together in the ordinary sense of the word, or to what is implied in 1 Cor. vii. 2-5.

"Giving honour unto the wife, as unto the weaker vessel." Some regard this "honour" as being respect and kindness; others that "time" refers to sustenance. "Hence this precept enjoins that the husband should maintain the wife, apportioning to her a sufficient share in the use of his property or of his earnings, as an honorarium to which she has a right." (Blunt.)

Others, as Bishop Wordsworth, "Cohabiting with them according to knowledge, and so not in the lust of concupiscence." All these meanings are true, but which of them the Apostle had in his mind it is impossible to say.

"And as being heirs together of the grace of life; that your prayers be not hindered." If people, no matter what the bond which connects them, are not at one, their prayers are hindered, they cannot pray together, for united prayer demands the union of hearts as well as of words. This is the evil of divisions in the church. They cannot pray together with one mind, though they may with one mouth. It is to be noticed that this is the precept of a married man. St. Paul, the unmarried man, has nothing answering to it in his injunctions to husbands and wives.

8. "Finally, be ye all of one mind." Not only respecting matters of faith, but of all other matters, "be united in aim and purpose." (Plumptre.)

"Having compassion one of another," rather be sympathizing, not only as respects bodily sufferings, but as regards doubts and religious difficulties. Certainly we must thus understand the Apostolic precept in this our day.

9 [o] Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, [p] that ye should inherit a blessing.

10 For [q] he that will love life, and see good days, [r] let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [s] eschew evil, and do good; [t] let him seek peace, and ensue it.

o Prov. xvii. 13. & xx. 22. Matt. v. 39. Rom. xii. 14, 17. 1 Cor. iv. 12. 1 Thess. v. 15.

p Matt. xxv. 34.

q Ps. xxxiv. 12, &c.

r Jam. i. 26. ch. ii. 1, 22.

s Rev. xiv. 5. Ps. xxxvii. 27. Isa. i. 16, 17. 3 John 11.

t Rom. xii. 18. & xiv. 19. Hebr. xii. 14.

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9. "Knowing that." So L., P., most Cursives; but ℵ, A., C., K., some Cursives, Vulg., Syriac, read, "because" (ὅτι).

"Be courteous," rather, perhaps, "be lowly minded," but this will lead to Christian courtesy. "In lowliness of mind let each esteem other better than themselves," says St. Paul.

9. "Not rendering evil for evil, or railing for railing: but contrariwise blessing." This is a repetition of ii. 23; but of all precepts of God's Word it will best bear repetition, because it is a call upon us to follow the example of Christ when He endured the sufferings by which we are redeemed.

"Knowing that ye are thereunto called, that ye should inherit a blessing." The blessing is of course eternal life. The blessing compared to which all others are as nothing, for it is the life of Christ within us. Perhaps the Apostle has in his mind the words which will make us partakers of it, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

10. "For he that will love life, and see good days, let him refrain," &c. The quotation is remarkable, for in the Psalm from which it is taken it evidently refers to the living a pleasant life in this present world, and it is a case in which the form of godliness commanded has the promise of the life that now is as well as of that which is to come. If a man wishes to enjoy this life, his first care should be to avoid that which beyond all else makes life bitter, which is quarrelling, with its attendant evil speaking and estrangement, and if he desires to attain eternal life he must put away evil speaking and deceit, as things which, almost we might say above all else, hinder the saving work of God within men. They are incompatible with grace.

12 For the eyes of the Lord *are* over the righteous, [u] and his ears *are open* unto their prayers: but the face of the Lord *is* † against them that do evil.

13 [x] And who *is* he that will harm you, if ye be followers of that which is good?

14 [y] But and if ye suffer for righteousness' sake, happy *are ye:* and [z] be not afraid of their terror, neither be troubled;

[u] John ix. 31. James v. 16.
† Gr. *upon.*
[x] Prov. xvi. 7. Rom. viii. 28.
[y] Matt. v. 10, 11, 12. James i. 12. ch. ii. 19. & iv. 14.
[z] Isai. viii. 12, 13. Jer. i. 8. John xiv. 1, 27.

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13. "Followers" (μιμηταί). So K., L., P., and most Cursives; but ℵ, A., B., C., many Cursives, Syr., &c., read, "zealous after" (ζηλωταί).

11. "Let him eschew evil and do good; let him seek peace, and ensue it."

12. "For the eyes of the Lord are over the righteous," &c.

"Let him eschew evil and do good." So St. Paul in Rom. xii. 9, "Abhor that which is evil, cleave to that which is good." So also the Apostolic writer in the Epistle to the Hebrews, "Follow peace," *i.e.*, pursue peace (διώκητε).

"The eyes of the Lord are over the righteous," *i.e.* to protect and guide them, "I will guide thee with mine eye" (Ps. xxxii.). "But the face of the Lord is against them that do evil." This is from Psalm xxxiv. 16, but the verse ends with "to root out the remembrance of them from off the earth." This the Apostle omits because he is speaking of eternal awards, not of temporal disgrace.

13. "And who is he that will harm you, if ye be followers of that which is good?" Who are the only true followers of that which is good? Those who follow it because led by the Spirit so to do. And who are these? Are they not the true elect of God of whom another Apostle writes, "All things work together for good to them that love God"? and of whom the same Apostle writes, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 28, 38).

14. "But and if ye suffer for righteousness' sake, happy are ye." This is a reproduction of the Lord's Beatitude, "Blessed are they which are persecuted for righteousness' sake."

15 But sanctify the Lord God in your hearts: and [a] *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and ‖ fear:

16 [b] Having a good conscience; [c] that, whereas they speak evil of you, as of evildoers, they may

[a] Ps. cxix. 46. Acts iv. 8. Col. iv. 6. 2 Tim. ii. 25.
‖ Or, *reverence.*
[b] Hebr. xiii. 18.
[c] Tit. ii. 8. ch. ii. 12.

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15. "The Lord God." ℵ, A., B., C., read, "the Lord Christ."
"With meekness." Revisers, after ℵ, A., B., C., read, "yet with meekness."
16. "They speak evil of you." So ℵ, A., C., K., L., P., most Cursives, Copt., Syriac; but B. reads, "wherein ye are spoken against."

"And be not afraid of their terror, neither be troubled."

15. "But sanctify the Lord God in your hearts." This is an application of Isaiah viii. 12, 13. The Jews were in great terror respecting a confederacy of their enemies. Isaiah bids them cast away all such fears. "Neither fear ye, therefore, nor be afraid. But sanctify the Lord in your hearts." "In your hearts" is not in the Hebrew or Septuagint, but it must evidently be understood; for no mere outward signs of fear are of any avail in the sight of the Searcher of hearts.

"And be ready always to give an answer to every man that asketh you a reason." So St. Paul: "Let your speech be alway with grace seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). This naturally follows upon "Sanctify the Lord God in your hearts. To do this demands incessant prayer and calling upon God, and this, above all things, will give men readiness to defend the truth of God.

"With meekness and fear." "With meekness," knowing how unworthy you are to defend the cause of God; "with fear," not fearing your adversaries, but fearing lest by any fault of yours the truth should not be commended to men's consciences.

16. "Having a good conscience: that, whereas they speak evil." Nothing can be done on the side of Christ except by those who keep a good conscience. The most successful soldier on the side of Christ was St. Paul, who "always exercised himself to have a conscience void of offence towards God and towards men." On the contrary, the Lord would not permit the evil spirits to bear witness to Him, though they knew Him.

"That whereas they speak evil of you as of evildoers, they may

be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath [d] once suffered for sins, the just for the unjust, that he might bring us

[d] Rom. v. 6. Hebr. ix. 26, 28. ch. ii. 21. & iv. 1.

18. "Once suffered for sins." So B., K., L., P.; but ℵ, A., C., read, "died."

be ashamed." I have given some of these false accusations under verse 12 of the last chapter. Very probably, however, the Apostle refers not only to Gentile accusations, but to those of their fellow Jews. As the Lord forewarns them, "They shall put you out of the synagogues, yea, the time cometh when whosoever killeth you will think that he doeth God service" (John xvi. 2).

"Your good conversation in Christ." There are but three instances in St. Peter of the phrase "in Christ" so common in St. Paul, and yet it has its root in the discourses of our Lord. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him," is the first instance of its use. Then it appears in the Parable of the Vine and the branches. It is surprising that being known to St. Peter, he should not have employed it more frequently. But "every man hath his proper gift of God." "The Spirit divideth to every man severally as He will."

17. "For it is better, if the will of God be so, that ye suffer," &c. How very different is the estimate of the world, even of the more virtuous part of it. There is unbounded anger on the part of the more virtuous men in the world if a man suffers for well doing, and a great satisfaction if he suffers for evil doing. But the Apostle looks upon things in a very different light. He looks upon the sufferings of the godly man as those of a martyr suffering with Christ, and so destined to reign with Him, and he trusts that the punishment of the evil-doer may conduce to his repentance unto life.

18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "Suffered for sins," as a sin-offering (*περὶ ἁμαρτιῶν*), the usual phrase for a sin-offering. "The just.' 'He was *ὁ δικαιος*, and we without exception unjust.

"That he might bring us to God," not only by reconciliation

to God, [e]being put to death [f]in the flesh, but [g]quickened by the Spirit:

19 By which also he went and [h]preached unto the spirits [i]in prison;

[e] 2 Cor. xiii. 4.
[f] Col. i. 21, 22.
[g] Rom. i. 4. & viii. 11.
[h] ch. i. 12. & iv. 6.
[i] Isai. xlii. 7. & xlix. 9. & lxi. 1.

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through His atoning Death, but by being brought near to God in soul and spirit, in heart and affections, in holiness and righteousness, in truth and love.

"Being put to death in the flesh, but quickened by (in) the Spirit."

19. "By which also he went and preached unto the spirits in prison." This can have but one meaning, that whereas in His Crucifixion His Body died yet His Spirit continued alive. By which Spirit, not the Holy Spirit, but in His own human spirit, he went and preached unto the spirits in prison. By which spirit, released from many of the limitations which attach to our present body, "He went," *i.e.*, in the words of the creed, "he descended into hell," into Hades, the unseen place. And being there He did what He had ever done upon earth. Whilst in the flesh He preached, and when out of the flesh He proclaimed the truths of God to the spirits there shut up awaiting the Resurrection.

This is perfectly in accordance with all that we know of the Lord, and of all that God has revealed respecting the unseen state.

It is impossible to suppose that our Lord, when in the unseen state, or in any other state, would not be doing something for the good of the men for whom He had died, and if He could preach to them, or in any way make them understand and receive the truths of salvation, He would; and that He must have been able to do this is clear from the fact that in one of His parables He makes a spirit on the bad side of Hades speak to and be heard by a soul on the good side, though there was a great gulf between them.

The difficulty in receiving the fact that there can be preaching in Hades arises from the dogma, held on the most fallacious grounds possible, that there can be no change in the condition of spirits in the unseen world. But it is clear that there must be if we are not to hold that God condemns to inexpressible and endless torments the whole body of the heathen who have never heard so

k Gen. vi. 3, 5, 13.

20 Which sometime were disobedient, k when once the longsuffering of God waited in the

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much as the Name of Christ. It may be that all those who depart this world by death, leave their present state on one side or another of a line known only to God, which separates in His sight those who are capable of being saved, and those who are not; but leaving the case of the latter entirely to God, we have to remark respecting the former that they must require that the knowledge of Christ which they have not received in this world should be made up to them, and the preaching of Christ to a large class of those who departed this world in absolute ignorance of Him shows that God can find means of doing this.

20. "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." This states in the plainest way that the mission of Christ to Hades was not to call the righteous, but sinners—those who died in sins when the flood came and swept them all away. It is impossible to suppose that Christ's preaching was to the good patriarchs, Adam, Seth, Abel, Enoch, and others, to assure them that the Redemption they looked for was accomplished, for specific mention is made of those who perished in their sins, and of those only. They were sinners also who had resisted the long-suffering of God as exhibited in the preaching of Noah, and this by the greater part of them for above one hundred years.

But it may be asked, does not this (that they had Christ preached to them and by Christ Himself), amount to the greatest possible change of state, for of course whatever was preached they must have been able to receive to some good purpose, for preaching by Christ cannot be a mockery.

Now I said that those who depart this life by death depart on one side or another of a line known only to God. But who are they who are on the right side of the line? Have they all the knowledge of Christ crucified? Certainly not. "How," the Apostle asks, "shall they believe in him in whom they have not heard?" And how shall they hear without a preacher? Now this place teaches us that God can provide a preacher, and has done in the Person of His only-begotten Son. Were, then, all those spirits to whom Christ preached already saved? No, probably not one;

days of Noah, while [1]the ark was a preparing, [1] Hebr. xi. 7.

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but they might have departed out of this world in a salvable state, *i.e.*, in a state capable of receiving beneficially the account of the merits and death of Jesus Christ when presented to them.

We will now go over, catachetically as it were, the teaching of this passage. Christ was crucified. After He was crucified His Body was laid in the grave, but what became of His Spirit? Did It linger near His Body? No, we are told that It "went;" and where did It go? To Hades—the place where the spirits of all men go. What did He do there? He did as He had ever done—He preached. To whom did He preach? To those to whom He had done before—to sinners. To what sinners? To those who had died in their sins. What would He preach about? The same thing as He had conversed about with two spirits before (Luke ix., 34); He would speak or preach of His decease (Exodus) which He had accomplished at Jerusalem. But did He change those to whom He preached? We are told that He was bound not to do so, but it is absurd to suppose that the next day after His Crucifixion He should not mention His Crucifixion, and Its atoning results, but if He did He would speak about that which of all other things in the universe would change intelligent souls or spirits, by drawing them to God. All the rest of the things which it would be in the power of men or angels to tell to their fellows would be as nothing compared to this, that the Son of God had died for the sins of men. Hitherto all has been plain if, that is, we approach this place casting away our prepossessions for which we have no ground whatsoever; but now we come to a difficulty. How is it that the spirits of these particular sinners are specifically mentioned as receiving the preaching of the Son of God? Now supposing that we cannot explain this satisfactorily, and we are left to conjecture, does this undo the fact that Christ in His Spirit went and preached to some spirits? Surely not. Nothing can invalidate that fact. All the rest of the things concerning Hades are pure conjecture except this one fact, that Christ in the Spirit descended there and preached there.

Still can we conjecture, how is it that this generation of spirits only are mentioned? May it not be for some reason like this, that they were the first in point of time to be imprisoned? The

m Gen. vii. 7. & viii. 18. 2 Pet. ii. 5.

m wherein few, that is, eight souls were saved by water.

Son of God went to them first because they, or the bulk of them, had waited for Him the longest. We know nothing respecting the order of vast, immeasurable Hades—God has hidden it from us; only we know that, being part of the realm or universe of God, it is ordered by Him, and so there might be an order in the preaching of Jesus to them. Some might receive it from Him, and some from those that came there after Him. For of each generation of men who passed into the unseen state between Noah's time and our Lord's, the merest infinitesimal fraction could have known anything respecting Christ crucified. Was such knowledge made up to them by angelic agency? That would be contrary to the analogy of all God's dealings in the employment of angels. If God employed the spirits of just men made perfect to proclaim this knowledge to them, that would be in accordance with all his dealings in making Christ crucified known to men. We must remember that this is not a matter of conjecture, but, to a certain extent, of analogy.[1] The same reason why God should allow a message of mercy to reach those who perished in their sins in the time of Noah, would permit a similar message of mercy to reach those who perished in their sins between the times of Noah and Christ; and between the time of Christ to the present time to those who have not had Christ preached to them. The instruments by which God has effected this He has not revealed to us, but that He has such instruments I suppose, no one would have the hardihood to deny. Is it more difficult to believe than the promise of Christ to the twelve Apostles, that they should sit upon twelve thrones judging so apparently small a portion of the redeemed as the twelve tribes of Israel, or the circumstance which St. Paul regards as an absolute certainty when he asks, "Know ye not that we shall judge angels?" (1 Cor. vi. 3).

I said that the dogma, that there can be no change after death to those who have never heard of Christ, is held on the most

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[1] Clement of Alexandria, expounding a passage in "Hermas," writes: "He says accordingly that the Apostles and teachers, who had preached the name of the Son of God, and had fallen asleep, in power and by faith, preached to those that had fallen asleep before. (Stromata, ii. ch. ix., also vi. 6). The Apostles following the Lord preached the Gospel to those in Hades."

fallacious grounds. There is but one text that has, as far as I know, ever been cited for it, and that is Eccles. xi. 3: "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be." But this passage has nothing whatsoever to do with death, or things after it. It has simply to do with the limitations of human knowledge, and the folly of surmising what will occur from prognostics derived from such things as the appearance of clouds or the fall of trees before the wind. Such natural phenomena teach nothing. If the clouds are black and distended with rain, what we learn is that in all probability they will empty themselves upon the earth, and nothing else. If the tree falls to the north or south, we learn that there it is till some one takes it away, and nothing further. It is the height of absurdity to suppose that if a tree falls it will always continue where it falls. The first thing that the man on whose land it falls will do, is to take it away. And so the writer proceeds: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the Spirit (or wind), nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God that maketh all." The writer in the "Speaker's Commentary" says, "There is nothing in the text to indicate that the common application of the image of the fallen tree to the state of departed souls was in the mind of the writer."

There are two other interpretations. One that the Lord preached only to those souls who repented at the moment when they were being drowned; and the other, that the human Spirit of Christ projected itself, as it were, back to the times of Noah, and inspired Him to preach to the spirits which were not then, but are now in prison; but it is quite clear that such far-fetched interpretations are invented for a dogmatic purpose, *i.e.*, to get rid of the commonsense explanation.

"Wherein few, that is, eight souls, were saved by water."

21. "The like figure whereunto even baptism doth also now save us." What does the Apostle mean by citing the case of these antediluvians, and saying that "few, *i.e.*, eight souls, were saved by water"? He seems to mean that the flood of water which destroyed the ungodly bore up the ark, and so saved from the general destruction the few godly persons who were in it.

n Ephes. v. 26. 21 n The like figure whereunto *even* baptism

21. "The like figure whereunto even baptism." Only supported by Cursives; but A., B., C., K., L., P., fifty-five Cursives, Vulg., Arm., &c., read, "which also after a true likeness (the antitype) doth now save you, even baptism," reading the nominative ὃ instead of the dative ᾧ, literally "which (water) the antitype, even baptism, now saves."

But why does he cite such an example as bearing upon the case of Christians then living? I conceive for this reason, that out of the multitudes who heard the Gospel preached, very few, comparatively speaking, were admitted into the ark of Christ's Church by baptism, just as very few who heard Noah preach were admitted into the ark. He certainly must mean something like this by drawing attention to the fewness of those saved in the ark after the hundred years' preaching of Noah.

21. "The like figure whereunto even baptism doth also now save us." The water which saved those in the ark is a figure of baptism, which now saves those who believe in Christ and take refuge in His Church. It may be well to repeat here in substance what I have written on Titus iii. 5. In this place (1 Pet. iii. 21, Titus iii. 5, and Acts ii. 41-47) baptism is directly said to be the instrument by which God is said to save men. But how? Not by setting them on His right hand, as He will at the last day if they have passed unscathed through the judgment, but by putting them into a state of salvation analogous to that of the persons saved in the ark, and to that of the children of Israel after they had passed the Red Sea, and were safe from the Egyptians on the opposite shore. Simultaneously with receiving them into His Church He endues them with grace—the grace of regeneration, whereby they may be enabled to serve Him in His Church. By this grace they are enabled to realize that they are members of Christ, and if they hold fast to Him to walk accordingly. This grace is union with Christ, so that they partake of a new nature from Him, just as they partake of an old sinful nature from Adam. This new man is contrary to all sin, so that it casts out sin, and if the old Adam could be altogether cast out, the man would be blameless, but the flesh yet remains unrenewed; and so the state of salvation is a state of danger. They have to watch, to strive, to fight, to keep themselves pure, so to run the Christian race that they may obtain. Now to this two objections are made. It is asked, if we are once saved, how can we be any longer in danger? To this

doth also now save us (not the putting away of ° the ° Tit. iii. 5.

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we answer, Look at the analogy of those once saved in the ark, and those once saved by passing through the Red Sea. In the ark there was certainly one reprobate, Ham; though eight persons only were saved, one certainly was a wicked man; and of the persons who were saved by passing the Red Sea, only two who were above twenty years old when they passed it were permitted to enter into the promised land. It is no use disputing this in the face of St. Paul's words in 1 Cor. x.: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; . . . . with many of them God was not well pleased: for they were overthrown in the wilderness." If any one complains of this, that persons should be saved and yet have to make good their salvation, I answer, it is not owing to the Church party, or to the late Dr. Pusey, or to the Prayer Book, or to the Fathers, but to most certain and unmistakable revelations of Almighty God. Consider the words of the Apostle Jude: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." And he proceeds with a still more fearful illustration: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains," &c. A second question may be asked, Are we not saved by faith? Yes; but the Apostle, who of all others lays most stress upon this, sets forth the saving grace of Baptism as to be apprehended by faith. According to St. Paul (and he repeats it twice, Rom. vi., Coloss. ii.): "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And on the strength of this we are to exercise one of the most difficult acts of faith possible. We are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and this in order that we may receive the promise: "Sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. vi. 10-14). Nothing demands more faith than the right apprehension of the Christian sacraments.

[p] Rom. x. 10. filth of the flesh, [p] but the answer of a good

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If it be asked how so many of the baptized fall away? We answer, to the wide-spread defect in the teaching respecting it. In how many families is baptism followed up by adequate teaching? Adequate teaching is that the Son of God came upon earth and inaugurated a supernatural system, putting Himself at its head. This system is a system of grace, so that the ministry and its sacraments are veritable means of grace by which power to avoid sin and to embrace righteousness is diffused through the whole body by the means of grace. When a man or a child is baptized he is brought into contact with this system of salvation, for Baptism is not a civil ceremony, but a religious bond of union with Christ and with the members of His Church. If, it is urged, all this is hard to believe, we must ask, "Do you really believe that the Son of God came amongst us, and founded an institution of which He said that it was the vine of which He is the stem, and of which His Apostles said it is a body of which He is the Head? Is Christ amongst us by His Spirit, so that the Sacraments of His Church should be what they were at the first?" If you but attempt to answer these questions they will lead you to see that it is not so very strange a thing that God should veritably save and yet require His Salvation to be realized and made good in each case.

But to speak of "adequate teaching," is any truth of Christ taught adequately? Take the Cross of Christ; what is adequate teaching respecting It? The Apostle tells us "He himself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness." Of the millions upon millions of people who in churches and Sunday schools are taught that Christ bare our sin, how often is it followed up by "that we being dead to sin should live unto righteousness?"

But does not the text refer rather to the baptism of adults, than that of infants? If you will but consider the matter, you will see that the baptism of adults is as to its grace more difficult to believe in than that of little children. The full-grown person receives Christ as the Second Adam, after he has for years been living in the Old Adam: his habits all formed, his opinions settled, his mind educated perhaps in evil; whereas the infant receives the New Adam

conscience toward God,) [q] by the resurrection of Jesus Christ:

[q] ch. i. 3.

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in much the same, if not in entirely the same, mental state as he has received the Old. It is intended by God that the grace he receives should grow with his growth, and strengthen with his strength, so that the reception of baptismal grace by an infant is a more natural thing, if we may so speak, than the corresponding reception in an adult.

"Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." "The answer of a good conscience towards God" in all probability refers to the questions put to the catechumen or person about to be baptized, such as "Dost thou renounce Satan? Dost thou believe in Christ?" These questions are absolutely necessary in the baptism of persons of sufficient understanding to reply to them; and the beneficial effect of the baptism depends upon their being answered sincerely. Christian baptism is not a mere Jewish lustration, though even in that there must have been some credible profession, at least understood. If it is an entrance into the kingdom of God, there must be an abnegation and renunciation of the enemy of His kingdom, and an acceptance of its King.

What the Apostle then in effect says, is this, "By baptism I do not mean the application of water *per se*, but the application of water for a saving purpose, that the person baptized may receive strength in it to renounce Satan and all his works, and to believe in God and to serve Him." It seems to amount to this, that the person seeking baptism should seek it sincerely in order that the purpose for which Christ ordained it should be fulfilled in him.

"By the resurrection of Jesus Christ." These words are remarkable because they identify St. Peter's doctrine with St. Paul's. St. Paul teaches that the grace of baptism is a partaking of the risen life of Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Baptism derives its power to save from the Resurrection of Christ. It brings us into union with the life of Him Who was dead and is alive for evermore (Rev. i. 18). (Dean Plumptre).

r Ps. cx. 1. Rom. viii. 34. Eph. i. 20. Col. iii. 1. Heb. i. 3.
s Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21.

22 Who is gone into heaven, and [r] is on the right hand of God; [s] angels and authorities and powers being made subject unto him.

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22. "Who is gone into heaven, and is on the right hand of God; angels and authorities," &c. The latter clause is almost universally supposed to be a protest against the doctrines of æons held by the Gnostics, but may it not rather be inserted to show that Christ has now all power in heaven and in earth, so that He can carry out all his gracious designs respecting His people by any ministry, heavenly or earthly, which He chooses?

CHAP. IV.

a ch. iii. 18.
b Rom. vi. 2, 7. Gal. v. 24. Col. iii. 3, 5.
c Rom. xiv. 7. ch. ii. 1.
d Gal. ii. 20. ch. i. 14.

FORASMUCH then [a] as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for [b] he that hath suffered in the flesh hath ceased from sin;

2 [c] That he no longer [d] should live the rest of

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1. "For us." Omitted by B., C.; but A., K., L., P., most Cursives Copt., read, "for us," and ℵ and Syriac read, "for you."

1, 2. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind . . . will of God." There can be no doubt but that this passage is a reproduction of the thought that underlies Rom. vi. 1-11, and Coloss. ii. 10-13. Baptism is assumed to be a mysterious dying and burial with Christ, and a mysterious resurrection with Him, so that the person baptized dies with Christ to his former sins, that is, made fully partaker of the Atonement which Christ made for him, and rises again with Christ, that is, is made partaker of the Risen Life of Christ, that henceforth he should not serve sin but serve God.

It may be roughly paraphrased thus: "Christ hath suffered in

his time in the flesh to the lusts of men, [e] but to the will of God.

[e] John i. 13. Rom. vi. 11. 2 Cor. v. 15. Jam. i. 18.

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the flesh to atone for our sins, and this atonement is so complete that He henceforth has nothing more to do with our sins, that is, in the way of bearing them; He has ceased from having to do with the terrible load, but is living to God in heaven and carrying out there the purposes of His Redemption."

"Arm yourselves therefore with the same mind." This seems to me an exact reproduction of Rom. vi.: "If we be dead (or rather died) with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once (for all), but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Arm yourselves therefore with the same mind" respecting past sins that they are fully atoned for by the Crucifixion of Christ, of which you are partakers, and arm yourself with the same mind respecting your future life in the flesh that it should no longer be according to the lusts of man, but according to the will of God; reckon yourselves alive unto God, count that you have a power against sin, and a power to live to God which you have derived from the Resurrection of Christ, of which you were made partakers in your baptism—stir up this power by faith and prayer." Such seems to me the significance of this place. It is entirely a reproduction of the Pauline idea in Rom. vi.

There is, however, one difficulty, "He that hath suffered in the flesh hath ceased from sin." This at first sight seems to signify the suffering of actual death, but the context, as is plain, totally forbids this meaning, and we must take the words, "he that hath suffered in the flesh," as a co-suffering with Christ, as indicated in Rom. vi., "How shall we who have died to sin, live any longer therein. We were buried with Christ by our baptism into His death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Taking the two passages together there is no difficulty about them except that which arises from our want of faith. It is very difficult to realize that God has attached so great a benefit to Holy

3 [f] For the time past of *our* life may suffice us [g] to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [h] speaking evil of *you*:

[f] Ezek. xliv. 6. & xlv. 9. Acts xv. i. 30.
[g] Eph. ii. 2. & iv. 17. 1 Thes. iv. 5. Tit. iii. 3. ch. i. 14.
[h] Acts xiii. 45. & xviii. 6. ch. iii. 16.

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3. "Of our life." Omitted by ℵ, A., B., C.; retained by K., L., most Cursives. "When ye walked." C.; but ℵ, "when ye were walking," or "having walked," A. B.

Baptism as union with His Son in His Death and Resurrection, but if we believe the Bible we are in a dispensation of wonders, of which the first thing is that the Son of God has become incarnate, and the last that we shall be raised in Spiritual Bodies.

3. "For the time past of our life may suffice us to have wrought the will .... abominable idolatries." A difficult question presents itself. This Epistle is written to the Jews of the dispersion, and particularly this passage: for their nationality is contrasted with that of the Gentiles in the first clause, "the time past of our life may suffice us to have wrought the will of the Gentiles," and yet could the Jews of the dispersion be supposed to have joined with the Gentiles in "abominable idolatries"? We have always been led to consider that whatever sins the Jews fell into after the Captivity, idolatry was not one of them. So that idolatries may be taken here as meaning the degrading and lascivious practices which always, or almost always, accompanied the heathen rites, in which the Jews felt themselves justified in taking part because they did not bow down to the actual idol. This is now a snare to our fellow countrymen dwelling in India. A great Rajah gives a magnificent feast in honour of his god, and invites Europeans, who attend without scruple, though they are well aware that the whole proceeding is in honour of Vishnu or Siva.

It may be, however, that the Gentile sins are only in the Apostle's mind, in which the proselytes before their conversion to Judaism freely indulged.

4. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." "They think it strange;" they have no hope of a holy and blessed eternity, and so

5 Who shall give account to him that is ready [i] to judge the quick and the dead.

6 For for this cause [k] was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

[i] Acts x. 42. & xvii. 31. Rom. xiv. 10, 12. 1 Cor. xv. 51, 52. 2 Tim. iv. 1. Jam. v. 9.

[k] ch. iii. 19.

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cannot understand your resolute denial of the world and the flesh, and so they speak evil of you, they blaspheme against you, attributing your conduct to a miserable and degrading superstition.

"Excess." "The word is a very strong one in describing the mad rushing of evil men encouraging themselves and, as it were, carrying all before them in the indulgence of vice, for it signifies the rushing of waters, charged with all manner of filth, into some common sewer or other outlet." (Wordsworth.)

5. "Who shall give account to him that is ready to judge the quick and the dead." The phrase is remarkable. At any moment when the Father gives the signal the Son will rise from His Throne to execute Judgment upon the whole race of men. The ignorance of the heathen will not free them from undergoing this judgment. The light that was within them should have kept them, as it kept many who followed it, from this excess of vice.

6. "For for this cause was the Gospel preached also to them that are dead." Two meanings have been given to the word "dead." Some assert that it means dead in sins, but this seems to be a mere truism. In any case where it was preached, either in the streets or open places, or in the synagogues, it was preached to those who were assumed to be in a state of spiritual death, that they might receive through it life from God.

Others with more reason assert that by the "dead" are meant the spirits in prison mentioned a few verses before, and this seems to yield a good sense. The Gospel, with the new and right view that it gives of God, enables men to be judged. They (the spirits in question) were evangelized in order that they might be judged for the deeds done in the body (according to men in the flesh), and yet live according to God in the Spirit, that is, that their spirits being reconciled to God by the preaching of the Cross they might live to God by a spiritual life. After they have been evangelized

7 But [l] the end of all things is at hand: [m] be ye therefore sober, and watch unto prayer.

8 [n] And above all things have fervent charity among yourselves: for [o] charity || shall cover the multitude of sins.

l Matt. xxiv. 13, 14. Rom. xiii. 12. Phil. iv. 5. Heb. x. 25. Jam. v. 8. 2 Pet. iii. 9, 11. 1 John ii. 18.
m Matt. xxvi. 41. Luke xxi. 34. Col. iv. 2. ch. i. 13. & v. 8.
n Col. iii. 14. Heb. xiii. 1.
o Pro. x. 12. 1 Cor. xiii. 7. Jam. v. 20.
|| Or, *will.*

8. "Shall cover." So ℵ, L., P., most Cursives; but ℵ, B., K., Vulg., Syriac, Copt., read, "cover."

in what state are their spirits to live? If the Evangelization was worth anything it must have been to enable these spirits to live to God during the ages which would intervene before they should be raised again at the general Resurrection.

7. "But the end of all things is at hand: be ye therefore sober," &c. A reproduction of the words of Christ: "Watch ye, therefore, and pray always that ye may be accounted worthy to escape those things which shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). Did then St. Peter expect the coming of Christ in his own lifetime, and if so, was he inspired? St. Peter, according to the Lord's own injunctions, looked for the coming of Christ at any moment. The Lord had bidden him and all His Church to watch for the coming of an unknown event, which might take place "at the evening, or at midnight, or at the cock-crowing, or in the morning," *i.e.*, which might take place very soon after the departure of Christ, or very late in the ages. And St. Peter, by the inspiration of the Spirit of God, took this to the letter, and as his brother Apostles, St. Paul and St. John, were always watching so that the coming of Christ should not find them unprepared, so was he.

8. "Above all things have fervent charity among yourselves, for charity." He who greatly loves, covers the faults of him whom he loves, as many as they are: he turns away his own eyes from them, and as far as is lawful, blinds others respecting them, and makes them the subject of prayer to God. And the Divine love attends such a love as this with aid and approbation, and rewards with a like return him also who loves, for (Matth. vi. 14) the Lord Himself had said, "forgive, and ye shall be forgiven."

The preponderance of authorities is in favour of "covers" instead of "shall cover."

9 [p] Use hospitality one to another [q] without grudging.

10 [r] As every man hath received the gift, *even* *so* minister the same one to another, [s] as good stewards of [t] the manifold grace of God.

11 [u] If any man speak, *let him speak* as the

p Ro. xii. 13. Heb. xiii. 2.
q 2 Cor. ix. 7. Phil. ii. 14. Philem. 14.
r Rom. xii. 6. 1 Cor. iv. 7.
s Matt. xxiv. 45. & xxv. 14, 21. Luke xii. 42. 1 Cor. iv. 1, 2. Tit. i. 7.
t 1 Cor. xii. 4. Eph. iv. 11.
u Jer. xxiii. 22.

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9. Use hospitality one to another without grudging." Hospitality amongst Christians was then a very different thing to what it is now when all society is to a certain extent Christian. If a Christian was persecuted in one city and had to flee unto another, where was he to take refuge? If he took refuge in a heathen family they might deliver him up. He might only be able to pay for his bed and board at a low inn, where the worst of society would meet, and the language be totally unfit for Christian ears; so that the exercise of hospitality was then one of the first and most necessary features of Christian charity.

10. "As every man hath received the gift, even so minister the same," &c. This gift has been supposed by some to signify the means of exercising hospitality. And this seems to be implied by St. Paul in the parallel passage in Rom. xii. 8: "He that giveth, let him do it with simplicity; he that sheweth mercy, with cheerfulness." But "Charisma" may be any particular gift of the Spirit —prophecy, tongues, &c. We are to remember that the allusions to the gifts of the Spirit in the Apostolical Epistles assume a very wide diffusion of them. Thus particularly in 1 Cor. xii. 7: "The manifestation of the Spirit is given to every man to profit withal."

"Even so minister the same one to another, as good stewards of the manifold," &c. No man's gift is given to him so that he should keep it to himself, or that it should minister to his self-importance or vanity. He has it in trust for the benefit of others, as a steward has his Lord's goods committed to him that he may feed the household.

11. "If any man speak, let him speak as the oracles of God." The words of the original without any addition are: "If any man speak as oracles of God." Some words must be supplied to make

oracles of God ; [x] if any man minister, *let him do it* as of the ability which God giveth: that [y] God in all things may be glorified through Jesus Christ, [z] to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning [a] the fiery trial which is to try you, as though some strange thing happened unto you:

[x] Rom. xii. 6, 7, 8. 1 Cor. iii. 10.
[y] Eph. v. 20. ch. ii. 5.
[z] 1 Tim. vi. 16. ch. v. 11. Rev. i. 6.
[a] 1 Cor. iii. 13. ch. i. 7.

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sense, and the words of our Authorized seem most appropriate: "Let him speak as the oracles of God," let him speak according to the teaching of Holy Scripture, according to the analogy of faith. The oracles of God are the Scriptures, as St. Paul says, "What advantage then hath the Jew? . . . chiefly that to them were committed the oracles of God?" An exactly similar precept is given in Rom. xii. 6, "Whether prophecy, let us prophesy according to the proportion of faith." (See my notes on Rom. xii. 6).

"If any man minister, let him do it as of the ability which God giveth." "Minister" seems to include public ministrations in the Church as well as ministering to the wants of poor Christians. St. Paul gives a list of such ministrations (excluding those connected with public speaking or preaching) in 1 Cor. xii. 28, "Miracles, gifts of healing, helps, governments, diversities of tongues." If God gave the gift He would give power to minister it aright, and this power might require to be cultivated or stirred up as the gift in ordination did (2 Tim. i. 6).

"That God in all things may be glorified through Jesus Christ, to whom be praise." It has been asked whether the doxology at the conclusion of the verse refers to the Father or the Son. The "to whom" (ᾧ) seems to refer to the Son, Jesus Christ, but the glory of the two cannot be separated. All the glory is given ultimately to God the Father, but through the Son, Who is the Mediator through Whom the Father receives praises as well as prayers, and the Son is the brightness or showing forth of the Father's glory, "The glory co-equal, the Majesty co-eternal."

12. "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings," &c. Rather "the fiery trial which is trying

13 [b] But rejoice, inasmuch as [c] ye are partakers of Christ's sufferings; [d] that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 [e] If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: [f] on their part he is evil spoken of, but on your part he is glorified.

15 But [g] let none of you suffer as a murderer, or

[b] Acts v. 41. Jam. i. 2.
[c] Rom. viii. 17. 2 Cor. i. 7. & iv. 10. Phil. iii. 10. Col. i. 24. 2 Tim. ii. 12. ch. v. 1, 10. Rev. i. 9.
[d] ch. i. 5, 6.
[e] Matt. v. 11. 2 Cor. xii. 10. Jam. i. 12. ch. ii. 19, 20. & iii. 14.
[f] ch. ii. 12. & iii. 16.
[g] ch. ii. 20.

14. "On their part he is evil spoken of, but on your part he is glorified." So K., L., P., and most Cursives; but omitted by ℵ, A., B., some Cursives (fourteen), Vulg., Syriac, &c.

you." The persecution was already in their midst, and they were to remember that this suffering of theirs, if they bore it manfully, would be accounted by God to be a co-suffering with Jesus. So St. Paul writes, "This is a faithful saying, If we suffer we shall also reign with him" (2 Tim. ii. 12).

"When his glory shall be revealed, ye may be glad also with exceeding," &c. Notice again how very close the glory of Christ was expected to be. It seems as if the Apostle thought that their present sufferings would be cut short by the revelation of His Glory.

14. "If ye be reproached for the name of Christ, happy are ye; for the spirit," &c. This is a reproduction of the last of the beatitudes, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil," &c. "Rejoice and be exceeding glad, for great is your reward in heaven."

"For the Spirit of glory and of God resteth upon you." Why the Spirit of glory? The Spirit is the cause of our present glorification, in that we are united to God by His presence within us, and the Spirit will be the cause of our future glorification, because He prepares us for it, and makes us fit for it, and worthy of it.

"On their part he is evil spoken of, but on your part he is glorified." This is probably an interpolation, inasmuch as it is absent from all the best MSS.

15. "But let none of you suffer as a murderer, or as a thief," &c. This passage is remarkable as bearing upon the moral and spiritual

as a thief, or *as* an evildoer, [h] or as a busybody in other men's matters.

[h] 1 Thess. iv. 11. 1 Tim. v. 13.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; [i] but let him glorify God on this behalf.

[i] Acts v. 41.

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16. "On this behalf." So K., L., P., most Cursives; but ℵ, A., B., twelve Cursives, Vulg., Syriac, Copt., Arm. read "in this name."

state of those to whom the Epistle is addressed. They are generally assumed to be, and with some degree of reason, in a state of religion answering to that of those amongst us, who are called converted persons, but still it would be strange for a bishop who was charging such converted persons, to ask them to take care not to suffer the punishment due to murderers and thieves. Still it is a fact, however it is to be accounted for, that the Christians of the Apostolic Churches are addressed as all of them in the highest state of grace, and yet not out of the reach of temptations to low, degrading sins. Take Coloss. iii., the same persons to whom the Apostle says, "Ye are dead and your life is hid with Christ in God," are told by the Apostle "to mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry," and to put off "anger, wrath, malice, blasphemy, and filthy communication out of your mouth." However this is to be accounted for, does it not teach Christian preachers a lesson, that no matter how high they assume the spiritual state of their hearers to be, they must speak to them as still in the flesh, and not above the temptation to even gross sin.

"A busybody in other men's matters." If such a person is found out interfering in other people's houses or concerns, very probably summary justice would be taken upon him, for the suffering in the words "let none of you suffer," must not be limited to the infliction of public penalties.

16. "Yet if any man suffer as a Christian, let him not be ashamed." Christians were amenable to far heavier punishments than the malefactors enumerated in the last verse. If, then, they suffered worse things than many murderers or thieves, they might be ashamed, for men might judge of the greatness of the crime by the severity of the punishment. But let not this be for a moment;

17 For the time *is come* [k] that judgment must begin at the house of God: and [l] if *it* first *begin* at us, [m] what shall the end *be* of them that obey not the Gospel of God?

[k] Is. x. 12. Jer. xxv. 29. & xlix. 12. Ezek. ix. 6. Mal. iii. 5.
[l] Luke xxiii. 31.
[m] Luke x. 12, 14.

17. "At us." So A., B., K., L., P., most Cursives, Vulg., Syriac; but ℵ and a few Cursives read "you."

instead of being ashamed, they have reason to glorify God that He has made them partakers of Christ's sufferings.

"Suffer as a Christian." Very probably there is a pointed allusion here to the question "are you a Christian?" asked by the magistrates when men were accused before them of being followers of Christ, and the best reading of the latter part of the verse is, "let them glorify God in this Name," rather than "on this behalf."[1]

17. "For the time is come that judgment must begin at the house of God." "Judgment" here signifies not condemnation, but rather trial—sifting, severe corrective discipline to separate the chaff from the wheat. The judgment which begins at the house of God is analogous to the chastening of Hebrews xii. 6, 7, and of 1 Cor. xi. 32, "When we are judged, we are chastened of the Lord that we should not be condemned with the world." A persecution of the Christians was at hand which would be a forecast of the final separation, separating those truly belonging to the Lord, and those who were not His at heart. Now if the sifting of Christians was so severe, so hard a trial to pass through unscathed, how terrible will be the lot of those whose judgments are not corrective but penal, not the tokens of the love of a Father Who

[1] The following is extracted from the "Martyrdom or Passion of Perpetua and Felicitas:" "Another day, while we were at dinner, we were suddenly taken away to be heard, and we arrived at the town-hall. At once the rumour spread through the neighbourhood of the public place, and an immense number of people were gathered together. We mount the platform. The rest were interrogated and confessed. Then they came to me, and my father immediately appeared with my boy, and withdrew me from the step, and said, in a supplicating tone, 'Have pity on your babe,' and Hilarianus, the procurator, who had just received the power of life and death in the place of the Proconsul Minucius Timinianus, who was deceased, said, 'Spare the grey hairs of your father, spare the infancy of your boy; offer sacrifice for the well-being of the emperor.' And I replied, 'I will not do so.' Hilarianus said, 'Are you a Christian?' And I replied, 'I am a Christian.' . . . . The procurator then delivers judgment on us all, and condemns us to the wild beasts, and we went cheerfully to the dungeon."

18 [n] And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

[n] Prov. xi. 31. Luke xxiii. 31.

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chastens for our profit, but of a Judge Who exacts a well deserved penalty for a continuance in impenitence, and neglect of the offers of mercy?

18. "And if the righteous scarcely be saved, where shall the ungodly," &c. But is it not said by this Apostle (2 Pet. i. 11), that if men make their calling and election sure, an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ? There are two points of view from which we must consider this matter. One is from the side of God's grace which seems to be omnipotent, and promises us certainty of salvation; but when we look at this matter from the side of the free will which God has left in us, we are forced to look at the difficulties of winning eternal life. As the Apostle says, "Work out your salvation with fear and trembling," and as the Lord Himself says, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Can any one read the Epistles to the Seven Churches of Asia, without being impressed by this, that salvation is not an easy matter, and the attainment of it not a matter to be trifled with. Holy Leighton has some admirable words on this: "It is true, then, that they are scarcely saved; even they who endeavour to walk uprightly in the ways of God, that is, the righteous, they are scarcely saved. This imports not any uncertainty or hazard in the thing itself as to the end, in respect of the purpose and performance of God, but only the great difficulties and hardships in the way: that they go through so many temptations and tribulations, so many fightings without and fears within. The Christian is so simple and weak, and his enemies are so crafty and powerful, the opposition of the wicked world, their hatreds, and scorns, and molestations, the sleights and violence of Satan, and worst of all the strength of his own corruptions; and by reason of abounding corruption there is such frequent, almost continual need of purifying by affliction and trials . . . that there is at times scarcely strength or life remaining in him."

19. "Wherefore let them that suffer according to the will of God commit," &c. This is the inference from the preceding. If

19 Wherefore let them that suffer according to the will of God ° commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

° Ps. xxxi. 5. Luke xxiii. 46. 2 Tim. i. 12.

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19. "As unto." "As" omitted by ℵ, A., B., Vulg., Copt., Arm.; but retained by K., L., P., most Cursives, Syriac.

the time is come that judgment must begin at the house of God, if the righteous scarcely be saved, what is to be done? One thing, to commit our souls to God, as the Lord did when at the moment of death He said, "Father into thy hands I commend my spirit," using the same word for commend (*παρατίθεμαι*).

"Let them that suffer according to the will of God." Here the Apostle means suffering persecution for the name of Christ. If in the ordinary course of God's providence afflictions befal us, it is through the will of God, and we must take them as the chastisement of a father, manifesting to us that we are His true sons; much more should this be the case if we are persecuted for being Christians, for then we are especially entitled to the blessing of Christ in His last beatitude, "Blessed are ye when men shall revile you . . . for my sake, rejoice and be exceeding glad."

"In well doing." Not only are we to commit our souls to Him in words but in action, in well doing, offering up our services as sacrifices well pleasing to Him.

"As unto a faithful Creator." Not only a Redeemer, but a Creator, and a faithful one: for by the act of creating intelligent spirits who can know Him, God has pledged Himself to do everything, consistently with their passing through their probation, to enable them, sooner or later, to know Him.

CHAP. V.

[a] Philem. 9.
[b] Luke xxiv. 48. Acts i. 8, 22. & v. 32. & x. 39.
[c] Rom. viii. 17, 18. Rev. i. 9.

THE elders which are among you I exhort, who am also [a] an elder, and [b] a witness of the sufferings of Christ, and also [c] a partaker of the glory that shall be revealed.

1. "The elders." So K., L., P., most Cursives; but ℵ, A., B., a few Cursives, Vulg., Arm., Syriac, add "therefore" (οὖν).

1. "The elders which are among you I exhort, who am also an elder." The elders are the presbyters who were overseers or bishops of particular congregations. St. Peter himself was their bishop in the technical sense of the word, because the congregations of the circumcision were under him as their prelate or *antistes*.

"Who also am an elder." The fact of his being an Apostle did not prevent his being an elder, but of humility he took to himself the lower title so as to put himself, as far as possible, on an equality with those whom he is addressing, but he takes care to remind them of a circumstance which put him in one sense immeasurably above them in the Church, he was—

"A witness of the sufferings of Christ." He had been a companion of the Lord from first to last. He had been called by Christ shortly after His Baptism. He had been a witness of the Transfiguration. He was privileged in the name of the rest to confess Him to be the Christ, the Son of the living God, and at last he saw Him on the Cross, and in His Risen Body.

"And also a partaker of the glory that shall be revealed." What is the import of this? Is it said by anticipation, in full assurance that those who suffer with Christ, as he had done, should also reign with Him? It may be so, but I hardly think it is. For what is "the glory that shall be revealed?" Is it not the appearance of Christ, as it is said in verse 4, "When the chief shepherd shall appear"? I am inclined to think that the "glory" is the sight of a Risen Christ Who showed Himself to him the first of all the Apostles: "The Lord is risen indeed, and hath appeared unto

2 [d] Feed the flock of God ‖ which is among you, taking the oversight *thereof*, [e] not by constraint, but willingly; [f] not for filthy lucre, but of a ready mind;

[d] John xxi. 15, 16, 17. Acts xx. 28.
‖ Or, *as much as in you is.*
[e] 1 Cor. ix. 17.
[f] 1 Tim. iii. 3, 8. Tit. i. 7.

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2. "Taking the oversight thereof." So A., K., L., P., most Cursives, Copt., Arm. Æth.; but omitted by ℵ, B.
"Willingly." ℵ, A., read, "willingly according to God."

Simon." "The glory that shall be revealed" is certainly the glory of the Second Advent, and this, which all men shall see at the last, was anticipated in the case of the Apostles and of St. Paul who saw the Lord.

2. "Feed the flock of God which is among you, taking the oversight." The word translated "feed" signifies much more than lead to pasture. It might best be translated "tend,"—act the part of a shepherd, to fold the flock, to keep watch lest any go astray; to guard the flock from the wolves. In the case of the Shepherd of shepherds it was to give His Life for the sheep.

"Taking the oversight thereof." ἐπισκοποῦντες, acting the part of an overseer or bishop.

"Not by constraint." This does not allude to election of a bishop almost in some cases forcibly, as in the case of St. Ambrose. Feeling the greatness of the charge, and it may be the greater dangers to which they were exposed, men naturally shrank from an office of such prominence; but here there is reference rather to the constraint of performing an irksome task, rendered so by their want of love to the master and to the souls committed to them.

"But willingly." Most of the best authorities read "willingly as to God." Whatever unwillingness there may be from the nature of the duties is neutralized by the thought that it is all done Godward.

"Not for filthy lucre, but of a ready mind." That they should be supposed to seek the office of presbyter for the sake of the stipend seems to show that, as a rule, the clergy were well paid.

"A ready mind"—*i.e*, ready to the good works of teaching and overseeing, which were the works of the ministry.

3. "Neither as being lords over God's heritage, but being ensamples to the flock." "Lords," as Bengel says, "who only gave

‖ Or, *overruling.*
g Ezek. xxxiv. 4. Matt. xx. 25, 26. 1 Cor. iii. 9. 2 Cor. i. 24.
h Ps. xxxiii. 12. & lxxiv. 2.
i Phil. iii. 17. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7.
k Heb. xiii. 20. 1 1 Cor. ix. 25. 2 Tim. iv. 8. Jam. i. 12.
m ch. i. 4.

3 Neither as ‖ [g] being lords over [h] *God's* heritage, but [i] being ensamples to the flock.

4 And when [k] the chief Shepherd shall appear, ye shall receive [l] a crown of glory [m] that fadeth not away.

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orders with a proud mind, and not with humility, and who oppress." It is clear from the presbyters being able to domineer that there was nothing like either the democratic form or spirit in the earliest Church which some imagine. Domineering would be next to impossible in churches constituted after the congregational model, for in them the flocks, as a rule, domineer over the pastors. "My flock," says such a pastor, "are all shepherds, and I am the one sheep that they look after."

The word for "God's heritage" here is κλήροι, which the Revisers translate, "the charge allotted to you." "The flock is one," writes Bengel, "under one Chief Shepherd, Christ; but the portions are many, according to the number of places or overseers. The congregation is not the peculiar property of the elder; but he who *lords* it treats it as though it were his lot or property. "Cleros" signifies a lot; then a portion of the Church, which falls to an elder as his pastoral charge; then the pastor's office; then the pastors; then the other clergy. How great an alteration is here, and a falling off in the meaning of the last."

"But being ensamples of the flock." In Palestine and, no doubt, in the East generally, the shepherd preceded the flock, and so led them, and did not drive them to pasture. Remember St. Paul's words to a chief pastor: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. iv. 12).

4. "And when the chief Shepherd shall appear, ye shall receive a crown," &c. This must be the same as the crown of righteousness which St. Paul looked for at the Second Advent. The word "amaranthine" is used by St. Peter because he had spoken of the amaranthine inheritance in ch. i. 4. It seems as if the word was not used merely figuratively; but that there would be an actual wreath or crown placed on the heads of those who had overcome in the great life and death conflict.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, [n] all *of you* be subject one to another, and be clothed with humility: for [o] God resisteth the proud, and [p] giveth grace to the humble.

6 [q] Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

[n] Rom. xii. 10. Eph. v. 21. Phil. ii. 3.
[o] Jam. iv. 6.
[p] Is. lvii. 15. & lxvi. 2.
[q] Jam. iv. 10.

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5. "Yea, all of you be subject one to another, and be clothed with humility." So K., L.; but ℵ, A., B., read, "gird yourselves with humility, to serve one another."

5. "Likewise, ye younger, submit yourselves to the elder," &c. There is considerable difficulty in ascertaining whether the younger (*νεώτεροι*) mentioned here are the younger in point of age, or the subordinate officers of the Church, as the deacons and subdeacons. The mention of the elders (*πρεσβυτέρους*) in verse 1 as undoubtedly church officers might incline us to believe that it was the latter; but it is not improbable that the word "elder" might suggest to the Apostle a more extended application of the precept. The word "elder" had an official significance; but it is by no means so clear that the word "younger" had, though, in Acts v. 6, the young men are said to carry out Ananias to his burial. I am inclined to think that it was a general precept, which, of course, would include the submission of the subordinates to their superiors.

"Yea, all of you be subject one to another, and be clothed with humility." "Clasp ye on humility. Clasp it on as a garment—properly a servile garment, clasped with a *περόνη*, filula, or with a knot or belt" (Wordsworth). "Put it on, and wrap yourselves up in it, so that the covering of humility cannot be stripped off from you by any force" (Bengel).

"For God resisteth the proud, and giveth grace to the humble." This is a quotation of Proverbs iii. 34, in the Septuagint: "The Lord resists the proud; but He giveth grace unto the humble." It is also quoted in James iv. 6.

6. "Humble yourselves therefore under the mighty hand of God." The word "humble" in the last verse leads the Apostle to write this precept. There is exactly the same sequence in James iv. 6: "He grants grace to the humble; submit yourselves therefore to God." We must take, then, this "humble yourselves" of St. Peter as signifying, "Submit yourselves humbly and patiently to all the

7 [r] Casting all your care upon him; for he careth for you.

8 [s] Be sober, be vigilant; because [t] your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

r Ps. xxxvii. 5. & lv. 22. Matt. vi. 25. Luke xii, 11, 22. Phil. iv. 6. Heb. xiii. 5.
s Luke xxi. 34, 36. 1 Thess. v. 6. ch. iv. 7.
t Job i. 7. & ii. 2. Luke xxii. 31. Rev. xii. 12.

8. "Because." Omitted by ℵ, A., B., K., P., sixty Cursives; but retained by L., Vulg., Syriac, &c.

dispensations of your heavenly Father, that he may exalt you in due time." "Our times are in his hand." This is a reproduction of the words of the Master, more than once heard by St. Peter: "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

"In due time." It may be in this world, when the humbling has worked its due effect on you; but if not here, certainly at the last.

7. "Casting all your care upon him; for he careth for you." There is no resemblance of sound in the original as there is in the English. Properly, it is casting all your anxiety upon Him, for He careth for you. It is in part the Septuagint rendering of Ps. lv. 22: "Cast thy care upon the Lord, and he shall nourish thee; he shall never suffer the righteous to be moved."

The word which we have rendered "anxiety" is the same used by the Lord, where He says, "Take therefore no thought" (*μὴ οὖν μεριμνήσητε*) (Matth. vi. 34).

8. "Be sober, be vigilant; because your adversary the devil," &c. But you are to be anxious about the safety of your soul under the temptations of Satan.

There are two things respecting which we have to be "sober and vigilant"—the coming of the Lord and the attacks of Satan.

"Watch therefore, for ye know not when the time is." And, with respect to Satan, "see that ye walk circumspectly, not as fools, but as wise."

"Seeking whom he may devour." And he devours those that are off their guard, walking carelessly, making no effort to kept themselves in the fear and love of God. And how does he devour them? By sapping their faith, by encouraging them in self-reliance, by leading them to tempt God by presumption, or by inciting to do evil that good may come. All heresy which destroys

9 [u]Whom resist stedfast in the faith, [x]knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, [y]who hath called

u Eph. vi. 11, 13. Jam. iv. 7.
x Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12. ch. ii. 21.
y 1 Cor. i. 9. 1 Tim. vi. 12.

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their faith in the Lord's Holy Incarnation is directly from him; and so the Apostle proceeds:

9. "Whom resist stedfast in the faith." "Stedfast in the faith." "The one faith" (Ephes. iv.). "The faith once for all delivered unto the saints" (Jude). Set before yourselves the mystery of the Lord's Holy Incarnation—that God and Man is One Christ, your Saviour and Redeemer. Set before you His all-atoning Passion, and His Life-giving Resurrection. You of the Church have in your hand very familiar words in which to plead this: "By the mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation, Good Lord deliver us. By thine Agony and Bloody Sweat, by thy Cross and Passion, by thy Precious Death and Burial, by thy glorious Resurrection and Ascension, and by the coming of the Holy Host, Good Lord deliver us."

"Knowing that the same afflictions are accomplished in your brethren that are in the world." This many good Christians are apt to forget. They think that none are afflicted, none in pain, none harrassed, none persecuted as they are; but those who have constantly to visit the sick, the afflicted, the distressed, can tell them that they are very much mistaken. Their sufferings are very much like what multitudes of their brethren suffer.

As regards the persecutions which were brought upon those to whom the Apostle wrote, it is generally supposed that at this time the world-wide persecution under Nero was commencing; so that "the same afflictions which are being accomplished in your brethren which are in the world" denotes that the persecutions endured by the Christians living in Asia were shared by Christians throughout the Roman Empire.

10. "But the God of all grace, who hath called us unto his eternal glory," &c. "All grace"—all power to live and endure well comes ultimately from God the Father, through Jesus Christ.

us unto his eternal glory by Christ Jesus, after that ye
[z] 2 Cor. iv. 17. have suffered [z] a while, [a] make you perfect, [b] sta-
[a] Heb. xiii. 21. blish, strengthen, settle *you*.
Jude 24.
[b] 2 Thess. ii. 17. & iii. 3.
[c] ch. iv. 11. Rev. i. 6.
[d] 2 Cor. i. 19.
[e] Heb. xiii. 22.

11 [c] To him *be* glory and dominion for ever and ever. Amen.

12 [d] By Silvanus, a faithful brother unto you, as I suppose, I have [e] written briefly, exhorting,

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10. "Us." ℵ, A., B., L., P., read, "you;" but K., most Cursives, Vulg., Syriac, read, "us."

"By Christ Jesus." So A., K., L., P., most Cursives, Vulg., Syriac; but ℵ, B., omit "Jesus."

"Settle you." Omitted by A., B.; retained by ℵ, K., L., P.

"To his eternal glory"—*i.e.*, to share it.

"After that ye have suffered a while, make you perfect, stablish, strengthen." Does this refer to a perfecting, stablishing, and strengthening in this world or in the world to come? In the case of many whose lives would be cut short by persecution, it must refer to the future world, when they would take their place under the altar, and white robes would be given to them, and they should be told to rest for a little season till their fellow servants also, and their brethren that should be killed, as they were, should be fulfilled (Rev. vi. 11).

If the words apply to them in this world, then nothing can be better than the application of Wesley: "perfect"—that no defect may remain; "stablish"—that nothing may overthrow you; "strengthen"—that ye may conquer all adverse power; and "settle you"—as a house upon a rock.

11. "To him be glory," &c. A similar doxology to that in chap. iv. 11.

12. "By Silvanus, a faithful brother unto you, as I suppose," &c. Not "I suppose" as if there was the smallest doubt about it, but "I reckon," "I think," "I believe." The fact that Silvanus, the Silas of the Acts, was the bearer of the letter, is interesting as showing the complete unanimity and friendship between the two great Apostles. Silas had been the chosen companion of St. Paul in his second great missionary journey, when he was chosen by him as his deacon in preference to St. Mark, who had blamably

and testifying [f] that this is the true grace of God wherein ye stand.

[f] Acts xx. 24. 1 Cor. xv. 1. 2 Pet. i. 12.

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left them after they had concluded their work in Cyprus. He had continued in the company of St. Paul; was sent for by him when he was left in Athens alone; and was associated with him in writing the Epistles to the Thessalonians. He was probably sent shortly before this on some message to St. Peter, when visiting the circumcision in Babylon, in which there was a vast population of Jews; and, on returning, was entrusted by St. Peter with the delivery of this Epistle.

The Epistle, we are here told, was not written to teach them any new body of truth, but to confirm them in that which they had already heard from St. Paul, as being "the true grace of God wherein they" stood; and, in fact, both in doctrinal and practical teaching, there is the most remarkable similarity between the Epistles of the two Apostles. There is the same dwelling upon election (Rom. viii. 33 with 1 Pet. i. 2); upon faith, especially faith in the Resurrection (1 Cor. xv. 1-10—1 Pet. i. 2, 3); upon the converts being all spiritual stones in one building (Ephes. ii. 21—1 Pet. ii. 7, &c.); upon submission to rulers (Rom. xiii.—1 Pet. ii. 12, 13); upon slaves being obedient to their own masters (Ephes. vi. —1 Pet. ii. 18); upon wives to their husbands (Ephes. vi.—1 Pet. iii. 1-6); upon salvation as sealed to each one in Baptism (Titus iii. 5—1 Pet. iii. 21); upon Christ coming to judge all (Rom. ii. 16 —1 Pet. v. 4).

So remarkable is the similarity that it has been over and over again asserted that the one (St. Peter) has copied from the other. Now this is most unlikely; and I think there is a far better way of accounting for the fact, which is, that they used a common tradition. There was a body of tradition which was taught to the Churches from the time that they were planted, and which embraced such comparatively minute matters as the covering of the heads of women in churches (1 Cor. xi. 2); and that if a man would not work, neither should he eat (1 Thess. iii. 10); as well as the celebration of the Lord's Supper (1 Cor. xi.). This tradition would be expressed in pretty nearly the same terms when delivered to each Church. In fact, if there was to be anything like unity of doctrine and practice throughout the whole body, it must have been so to a

g Acts xii. 12, 25.
h Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* [g] Marcus my son.

14 [h] Greet ye one another with a kiss of charity.

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very great extent; for no single Epistle begins, *ab initio*, with the outlines or rudiments of either doctrine or practice. Every Epistle is occupied with reminding the converts of what they knew or had been taught. (See my Excursus on "Apostolical Tradition" in my notes on the Epistles to the Corinthians.)

13. "The church that is at Babylon, elected together with you, saluteth you." Literally translated, this runs, "She that is in Babylon," no mention being made of any Church; but most of the Ancients understand it to refer to a Church or congregation in which St. Peter was ministering. The word "Church" is added in both the Vulgate and in the Syriac. It can scarcely refer to some particular female, or, as some suppose, to the wife of St. Peter, for why should she send salutations to Churches dispersed over so large an area?

"In Babylon." This has been supposed by some to be Rome—the Apocalyptic Babylon; but we have no evidence that any such a name was then given to Rome. On the contrary, when we consider the fact than an immense number of Jews were then living in the actual Babylon, it is extremely likely that they should be visited by the Apostle of the Circumcision. Thus Rennet, quoted in Wordsworth: "So great a number of Jews was found in Babylonia as is astonishing; they are spoken of by Josephus as possessing towns and districts in that country about forty years after Christ; they were in great numbers in Babylon itself."

"And so doth Marcus my son." No doubt the Marcus who wrote the Gospel almost, as it were, at the dictation of Peter. The reader will remember that when Peter was delivered from prison by the angel, he "came to the house of Mary, the mother of John, whose surname was Mark" (Acts xii. 12). So that from first to last he seems to have been attached to this Apostle.

14. "Greet ye one another with a kiss of charity," &c. When was this to be? Very probably immediately after the reading of the Epistle at the Eucharistic service, of which the kiss of charity

[1] Peace *be* with you all that are in Christ Jesus. [i] Eph. vi. 23.
Amen.

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formed a part. It must have been in public, and at the church assembly.

"Peace be with you all that are in Christ Jesus." Here, for the second time in this Epistle, we have the phrase "in Christ Jesus" which permeates several of the Pauline Epistles.

THE SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

‖ Or, *Symeon*, Acts xv. 14.
a Rom. i. 12. 2 Cor. iv. 13. Eph. iv. 5. Tit. i. 4.
† Gr. *of our God and Saviour*. Tit. ii. 13.

‖SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained a like precious faith with us through the righteousness † of God and our Saviour Jesus Christ:

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1. "Simon Peter," &c. "Simon"—Sumeon, the Septuagint form of the Hebrew Simön, the name of the second son of Jacob. The Lord Himself changed it to Peter, but He on several occasions addressed His disciple with his original name: "Blessed art thou, Simon Barjonas;" "Simon, son of Jonas, lovest thou me?"

It has been made a reason for doubting the authenticity of this Epistle that the writer uses his old name; but why should he not? He yet retained his original name, by which he was called by St. James at the Council of Jerusalem (Acts xv. 14).

"To them that have obtained like precious faith with us." If the Apostle had intended his Epistle to be a catholic or general one, he could not have used more inclusive words.

Mr. Blunt remarks upon the use of the word "precious," that it is to be observed as an illustration of St. Peter's style, that he is the only writer in the New Testament who uses the word "precious" in this sense, and that it occurs seven times in his two Epistles—twice in the first, and five times in the second.

"Through the righteousness"—*i.e.*, through the just dealing of our God, &c. God is no respecter of persons. As this very Apostle said, when he was called to preach the Gospel to Cornelius: "Of a truth, I perceive that God is no respecter of persons." And so

2 [b] Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, [c] through the knowledge of him [d] that hath called us || to glory and virtue:

[b] Dan. iv. 1. & vi. 25. 1 Pet. i. 2. Jude 2.
[c] John xvii. 3.
[d] 1 Thess. ii. 12. & iv. 7. 2 Thess. ii. 14. 2 Tim. i. 9. 1 Pet. ii. 9. & iii. 9.
|| Or, *by*.

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3. "To (by) glory and virtue." So B., K., L., most Cursives. "By His own glory and virtue." ℵ, A., C., P., about eleven Cursives, Vulg.

the faith of the Jews and Gentiles comes through the righteous dealing of God.

"Of God and our Saviour Jesus Christ." More literally, "Of our God and Saviour Jesus Christ;" barely translated, it is "Of the God and our Saviour Jesus Christ." In all probability, One Person of the ever Blessed Trinity is referred to.

2. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The reader will remember the words of the prayer of the Lord in John xvii.: "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent."

3. "According as his divine power hath given unto us all things that pertain unto life and godliness." "Godliness." The word for godliness (εὐσέβειαν) is used very seldom in the New Testament: apart from three or four places in the Pastoral Epistles (1 Tim. ii. 2, iii. 16, iv. 7, 8, &c.), only in this Epistle; and in St. Peter's speech in Acts iii. 12—which in the great paucity of knowledge which we have of the authorship of this Epistle undoubtedly counts for something.

"Through the knowledge of him who hath called us to glory and virtue." There is a singular difference of reading here; certain MSS. ℵ, A., C., P., reading "through his own glory and virtue." The translation of the preposition διά, however, is wrong and we must read or understand "through" glory and virtue, or "by His own glory and virtue." It is the glory and virtue of God rather than that of the creature which is alluded to. We are called by His glory because the whole dispensation of the Gospel is the outshining of the glory of God (Heb. i. 3), and it is the exhibition

4 [e] Whereby are given unto us exceeding great and precious promises: that by these ye might be [f] partakers of the divine nature, [g] having escaped the corruption that is in the world through lust.

e 2 Cor. vii. 1.
f 2 Cor. iii. 18. Eph. iv. 24. Heb. xii. 10. 1 John iii. 2.
g ch. ii. 18, 20.

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of His virtue. In it virtue goes out from God to man. Thus "virtue" is used by our Lord in this sense when He says, "I perceive that virtue is gone out of me."

4. "Whereby are given unto us exceeding great and precious promises," &c. "Whereby"—that through His own glory and virtue.

"Are given unto us exceeding great and precious promises." What are these exceeding great and precious promises? They cannot be merely the promises of God's hearing prayer, of the Divine forgiveness, or of the indwelling of the Holy Spirit. They must have to do with our being made partakers of the Divine Nature. I think that they can be no other than the things promised by the Lord in His discourse at Capernaum: "He that eateth me, even he shall live by me." "The bread that I will give is my flesh, which I will give for the life of the world." "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him" (John vi. 51, 54).

Whatever these promises mean they are unquestionably the greatest that ever were given to men. Beyond all compare they are exceeding great and precious promises, and they have to do with the partaking of Christ, in Whom is the Divine Nature (Coloss. ii. 9: "In him dwelleth all the fullness of the Godhead bodily"). We claim these promises when we pray, "Grant us therefore, gracious Lord, so to eat the flesh of the Son of Man, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us."

"Having escaped the corruption that is in the world through lust." Lust is the root of all corruption. Adam and Eve through lust brought sin to the human race. It is the evil desire which makes the outward acts of violence, adultery and fraud, to be sins. Only by the New Law written in the heart can we escape the pollution of the world.

5 And beside this, [h] giving all diligence, add to your faith virtue; and to virtue [i] knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

[h] ch. iii. 18.
[i] 1 Pet. iii. 7.

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5. "And beside this, giving all diligence." "Beside this," rather on this account, because you have been made partakers of the Divine Nature. So wonderful a gift of God is not to supersede your own exertions (Phil. ii. 12). "Work out your own salvation with fear and trembling, for it is God that worketh in you."

"Add to your faith virtue; and to virtue knowledge." Almost all modern expositors agree in rendering this place "Supply in your faith virtue, and in your virtue knowledge, and in your knowledge temperance," and so on. I am very sorry for this correction. It makes a plain household word of Christianity very needlessly difficult. For, after all, "add to" is necessarily involved in the words "supply in." If the "virtue" is not originally in "faith," but has to be supplied, this must be by addition. It was not there before, it has to be supplied, and in this case can only be "supplied" by being "added." The faith, of course, must remain, and the virtue cannot be put in its place, but must be added. Altogether the new rendering is most uncouth and difficult. You have to think how you are to "supply" virtue in faith, and temperance in virtue, and so on, and so the point of one of the most telling precepts of the New Testament is blunted and spoilt.

"Add to your faith virtue." Let your faith be furnished with what the heathen admire and deify; the virtue of the good man, courageous and determined to do what is right.

"And to virtue knowledge." Faith and virtue, even when united, require knowledge—the knowledge of God, of His Will, of His purposes, of His relations to mankind as set forth in the Scriptures, and all other knowledge by which a Christian may be enabled to adorn his profession. Of course it must comprehend all practical knowledge, all application of the truths of religion to the life, walk and conversation of a Christian man.

"And to knowledge temperance," *i.e.*, self-control; even when a man has faith, virtue and knowledge, he may require self-control, his very knowledge at times requires to be kept in subjection, lest he be puffed up by it and be tempted to display it.

7 And to godliness brotherly kindness; and [k] to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* † barren [l] nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things [m] is blind,

[k] Gal. vi. 10. 1 Thess. iii. 12. & v. 15. 1 John iv. 21.
† Gr. *idle.*
[l] 1 John xv. 2. Tit. iii. 14.
[m] 1 John ii. 9, 11.

"And to temperance patience," *i.e.*, endurance, the self-control should be unintermitting. "In your patience possess ye your souls." "He that endureth to the end, the same shall be saved."

"And to patience godliness." But is not godliness that with which this list begins? Is not faith in God godliness? Godliness, following on faith, virtue, knowledge, temperance, and patience, must be something more than all these. It must be the continual sense of the presence of God, and a constant fear of offending Him. Even the man who has faith may not realize the constant presence of Him in Whom he believes. So that godliness hallows all that has gone before, faith, virtue, knowledge, temperance, patience, by bringing the thought of God into them all, by making them all begin and end with God.

7. "And to godliness brotherly kindness; and to brotherly kindness charity." "Brotherly kindness," particularly exemplified in the love of the members of the Mystical Body one to another, is a branch of charity, but not the whole of charity. Charity will make us pray for our persecutors, and so it looks beyond the bounds of the visible Church.

8. "For if these things be in you, and abound." "If these things be in you." The Revisers translate "If these things are yours," *i.e.*, really belonging to you.

"And abound." Be multiplied.

"They make you that ye shall neither be barren." Rather, "idle;" the idea of barrenness is expressed in the word "unfruitful."

"In the knowledge of our Lord Jesus Christ." All knowledge of Christ or of His Gospel, is like seed sown in the land. It is given by God not merely to be a subject of contemplation, but to bear fruit.

9. "But he that lacketh these things is blind, and cannot see," &c. "Is blind," unable to see at all, but the following word,

and cannot see afar off, and hath forgotten that he was [n] purged from his old sins.

10 Wherefore the rather, brethren, give diligence [o] to make your calling and election sure: for if ye do these things, [p] ye shall never fall:

[n] Ephes. v. 26. Hebr. ix. 14. 1 John i. 7.
[o] 1 John iii. 19.
[p] ch. iii. 17.

"Cannot see afar off," is short-sighted, *μυωπάζων*, and implies that there is some power of vision left, but a very imperfect one. Dr. Lumby (in "Speaker's Commentary") writes: "He first calls such an one blind, but correcting this first expression he gives a definition of it which shows us a state worse than blindness. 'If ye were blind ye should have no sin,' says our Lord (John ix. 41), but here is one worse than blind, who having known some light has preferred to fall back into darkness."

"And hath forgotten that he was purged from his old sins." This is one of not a few places in which the professing Christian is called to remember what he received when he was first admitted into the Christian Church, and made a partaker of the New Covenant. It is parallel to Rom. vi. 1-10, and Col. ii. 11, 12. He was supposed then to be separated from his whole past sinful life, which was, as it were, buried out of sight with Christ in His grave. So that henceforth, being gifted with new powers of life, he should live holily and godly. So that, in point of fact, the passage means, he hath forgotten what took place at his admission into the Church of Christ.

10. "Wherefore the rather, brethren, give diligence to make your calling." That was by the proclamation of the Gospel which called those who effectually heard it to come out from darkness into the light of the Gospel.

"And election." They were elected or chosen by God to accept the invitation and join themselves to the Church of Christ. There was no such thing as a calling and election apart from entrance into the Church. It was not an abstract election, but an election into a definite body under certain rules, having a certain bond of union, possessing a definite faith, and forming a certain Apostolic fellowship; these rulers they were elected to obey, this bond of union they had to continue under, this faith they had to hold and defend, in this Apostolic fellowship they had to continue steadfastly, and

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore [q] I will not be negligent to put you always in remembrance of these things, [r] though ye know *them*, and be established in the present truth.

[q] Rom. xv. 14, 15. Phil. iii. 1. ch. iii. 1. 1 John ii. 21. Jude 5.
[r] 1 Pet. v. 12. ch. iii. 17.

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12. "I will not be negligent." So K., L., most Cursives; but ℵ, A., B., C., P., Vulg., Sah., Copt., Arm., Æth., read, "I will give diligence."

by doing this faithfully and as to God and Christ, they made sure their election (Acts ii. 41-47).

But how was this to be made sure? By "doing these things." By adding to faith, virtue; to virtue, knowledge; to knowledge, temperance. In no other way could the calling and election be made sure.

"For if ye do these things ye shall never fall." We are told that "fall" should here be translated "stumbling." But surely this "stumbling" here must be very dangerous, and must be taken to mean stumbling so as to fall; not to fall irretrievably, but to fall so as to bring discredit on our profession and very much retard our progress.

11. "For so an entrance shall be ministered unto you abundantly into the everlasting," &c. "*The* entrance" rather, but when is the entrance ministered abundantly? When the Lord says to some servant, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord."

12. "Wherefore I will not be negligent to put you always in remembrance," &c. "To put you always in remembrance." Wordsworth supposes that this "always" refers to the constant reading of the Epistle in the Churches to which it was addressed.

"Though ye know them, and be established." "Though ye know them." We have said more than once, and it is a truth never to be lost sight of, that every Epistle of this and of every other Apostle pre-supposes that those who received it had been instructed orally in the whole body of Christian truth by their first Evangelists or teachers. Each and every Epistle is written

13 Yea, I think it meet, [s] as long as I am in this tabernacle, [t] to stir you up by putting *you* in remembrance;

14 [u] Knowing that shortly I must put off *this* my tabernacle, even as [x] our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

[s] 2 Cor. v. 1, 4.
[t] ch. iii. 1.
[u] See Deut. iv. 21, 22. & xxxi. 14. 2 Tim. iv. 6.
[x] John xxi. 18, 19.

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to remind them of truths which they were in danger of forgetting, or of which they failed to see the full application.

"In the present truth," *i.e.*, not some particular truth, which the Apostle was revealing for the first time in this Epistle, but the truth which was, and had been since their conversion, *present* to them.

13. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up," &c. The comparison of the bodies of saints to tabernacles seems not to have been unfrequent. Thus "the Word was made flesh and tabernacled among us" (ἐσκήνωσεν, John i. 14). And St. Paul says, "We know that if our earthly house of this tabernacle were dissolved" (2 Cor. v. 1.). It emphasizes the transitoriness of this body of ours, and yet its dedication to God, and the fact that it is the precursor of a far more durable structure.

14. "Knowing that shortly I must put off this my tabernacle, as," &c. The Revisers' translation is much more literal, and much more graphic: "Knowing that the putting off of my tabernacle cometh swiftly, as the Lord shewed me."

The tense in the Greek seems to point to the Lord's having done this at a particular time, as when He said, in John xxi. 18: "When thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not. Thus spake he, signifying by what death he should glorify God."

15. "Moreover I will endeavour that ye may be able after my decease," &c. Many commentators suppose that this refers to the publication of St. Mark's Gospel, or to its further circulation amongst his converts, but I hardly think that such can be the meaning.

y 1 Cor. i. 17. & ii. 1, 4. 2 Cor. ii. 17. & iv. 2.
z Matt. xvii. 1, 2. Mark ix. 2. John i. 14. 1 John i. 1. & iv. 14.
a Mat. iii. 17. & xvii. 5. Mark i. 11. & ix. 7. Luke iii. 22. & ix. 35.

16 For we have not followed [y] cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but [z] were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, [a] This is my beloved Son, in whom I am well pleased.

The remarkable feature of St. Mark's Gospel is the life-like way in which it describes many incidents in the Life of our Lord, but it was never intended to give a similarly minute account of the Lord's discourses, so that it must be accompanied by those of St. Matthew and St. Luke if the full picture of our Lord's life is to be in the hands of Christians. I think that the Apostle alludes rather to the circulation amongst his converts of his two Epistles—the first of which is particularly full of Christian doctrinal truth.

16. "For we have not followed cunningly devised fables, when we made," &c. "Cunningly devised fables" cannot well be the fables of heathen antiquity as exhibited in the works of the poets, for these were rather written for amusement than for enhancing the glory of the "Lords many." And the Jewish fables were rather clumsy in their construction: so that he seems to have alluded to the Gnostical Fables of the Æons, which had some attraction for the intellectual and served the purpose of putting back the mysteries of creation and the entrance of evil to an indefinite time.

"When we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

17. "For he received from God the Father honour and glory." The Transfiguration is, no doubt, the event alluded to, though some have thought that "the Father" would agree better with what was said at His Baptism. But it may be asked why was not the Lord's Resurrection more prominently alluded to as the seal on God's part of the Lord's Messiahship. Because the Transfiguration was the Manifestation to the eyes of men of Jesus glorified. We do not read that the glory of the Deity was manifested at His Baptism or at His Resurrection, but at His Transfiguration. Then men were eyewitnesses of His extreme majesty, and

18 And this voice which came from heaven we heard, when we were with him in [b] the holy mount.

19 We have also a more sure word of prophecy;

[b] See Exod. iii. 5. Josh. v. 15. Mat. xvii. 6.

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the glory was declared by the Father Himself to be that of His Son. There was the glory of the Father in the Shechinah, and the glory of His Son when not only His Body but His raiment was white and glistering.

18. "And this voice which came from heaven we heard." The pronoun "we" being expressed is emphatic, and may refer to the fact that there was one yet alive—the beloved Apostle who, along with St. Peter, heard the voice.

19. "We have also a more sure word of prophecy; whereunto ye," &c. Does this mean we have a more sure word of prophecy, or we have the word of prophecy made more sure? If the latter, what makes it more sure? Was it the Transfiguration and the events of the Life and Death of Christ which shed a light on prophecy, and illuminated it as it never was before: or was it that the word of prophecy was more sure in its witness to Christ than even such a vision of glory as the Transfiguration? We believe the latter, for it might always be objected by gainsayers to the heavenly vision that it was a vision, and so those who saw it might be mistaken and led away by what was unreal, whereas the prophetic word, the word of the prophets witnessing to the Death and Resurrection of the Lord's servant, the Messiah, could not be so mistaken. Psalm xxii. and Isaiah liii.: were known and read of all men.

Bishop Wordsworth has an admirable note on this passage. "Here is a strong evidence for the genuineness of the present Epistle. A forger, personating St. Peter, would have magnified the importance of the supernatural visions vouchsafed specially to him whose character he assumed. He would have exalted these Revelations above prophecy. But the Apostle whose characteristic is humility is not elated by the greatness of his revelations, but wisely and soberly commends the ordinary means of grace which all Christians of every age and country possess in the Sacred Scriptures, as of more cogency and value for this assurance and growth in grace than any extraordinary visions which were vouchsafed personally to himself."

whereunto ye do well that ye take heed, as unto [c] a light that shineth in a dark place, until the day dawn, and [d] the day star arise in your hearts:

20 Knowing this first, that [e] no prophecy of the scripture is of any private interpretation.

21 For [f] the prophecy came not || in old time by

c Ps. cxix. 105. John v. 35.
d Rev. ii. 28. & xxii. 16. See 2 Cor. iv. 4, 6.
e Rom. xii. 6.
f 2 Ti. iii. 16. 1 Pet. i. 11.
|| Or, *at any time.*

"Whereunto ye do well that ye take heed, as unto a light shining," &c. What is this dark or gloomy place? It may be the world, or it may be the human heart, and with the latter agrees the most probable interpretation of the next clause.

"Until the day dawn, and the day star arise in your hearts." Some understand this of the perfect light of the Lord's coming, Who will bring to light the hidden things of darkness and make manifest the councils of the hearts; but must it not refer to what may (and ought to) happen to Christians in their present experience? On some hearts the Light-bearer (Φωσφόρος) has beamed with far greater power than He has on others, and such as have not experienced his full shining are to await it in the devout use of the means of grace, especially in the reading of the Scriptures. There is "light" and "light." The shining of the latter makes the former seem to be darkness in comparison.

20, 21. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man . . . . moved by the Holy Ghost." The first of these two verses must be interpreted by the last. No prophecy of the Scripture is of any private interpretation, because the prophecy came not by the will of man. If prophecy was the production of the mind of any individual man, then the man himself who uttered it would be the proper man to give it its interpretation, but it is not so. The prophets were not masters of themselves in uttering their prophecies. They were borne along (φερόμενοι) by a Higher Power, by the Spirit of God, and so their prophecies are of infinite value. Take any prophecy of any prophet, Isaiah for instance. When he wrote the prediction of the Suffering Messiah in his fifty-third chapter, he was not describing some sufferings which he saw in the life of one of his contemporaries. In such a case he would write what came to him by his own will —the will of man: and if any one suffered such atoning sufferings

the will of man: [g] but holy men of God spake *as they were* moved by the Holy Ghost.

[g] 2 Sa. xxiii. 2. Luke i. 70. Acts i. 16. & iii. 18.

in his (Isaiah's) life-time he was bound to indicate the person respecting whom he was inspired to say that "the Lord hath laid on him the iniquity of us all." But he did not, because "he searched what, or what manner of time the Spirit which was in him did signify when He (the Spirit) testified beforehand the sufferings of Christ," the sufferings of One born hundreds of years after his own time. The reader will perceive what a remarkable identity of thought there is between 1 Peter i. 10-12 and this place, clearly, I think, indicating identity of authorship.

"Interpretation" seems the right translation. The verb is used by St. Mark in chap. iv. 34: "When they were alone he expounded all things to his disciples."

CHAP. II.

BUT [a] there were false prophets also among the people, even as [b] there shall be false

[a] Deut. xiii. 1. [b] Mat. xxiv. 11. Acts xx. 30. 1 Cor. xi. 19. 1 Tim. iv. 1. 2 Tim. iii. 1-5. 1 John iv. 1. Jude 18.

1. "But there were false prophets also among the people, even as there shall," &c. "False prophets among the people," *i.e.*, of Israel. The history of what is called, but wrongly, "the prophetic order" amongst God's people is deeply mysterious. Under the superintendence of such a man as Samuel they seem to have been a thoroughly religious institution, very probably intended to supplement that lack of instruction which it was no part of the duty of the priests to impart; but in the course of little more than two centuries they appear to have declined almost to apostasy, for when Ahab assembled the prophets of Israel to consult them respecting his intended expedition to Ramoth Gilead, they all took the side against God: and yet were all in some degree under supernatural influence. In the later prophets, Jeremiah and Ezekiel, they are denounced as deceivers of the people.

teachers among you, who privily shall bring in damnable heresies, even [c] denying the Lord [d] that bought them, [e] and bring upon themselves swift destruction.

[c] Jude 4.
[d] 1 Cor. vi. 20. Gal. iii. 13. Eph. i. 7. Heb. x. 29. 1 Pet. i. 18. Rev. v. 9.
[e] Phil. iii. 19.

"Even as there shall be false teachers among you." The teachers of the Apostle's days were "gifts of the Spirit," as St. Paul writes: "He gave some as Apostles, and some as Prophets, and some as Evangelists, and some as Pastors and Teachers." Ephes. iv. and also in 1 Cor. xii. 28, teachers are reckoned as the third among the gifts of the Spirit. The Apostle thus would warn them that not every one who professed to have received Inspiration was the organ of the Spirit: they must see as to whether his teaching agreed with that of the Apostles and with that of the Lord.

"Who privily shall bring in damnable heresies." "Privily," *i.e.*, by the way, after an underhand fashion.

"Damnable heresies," heresies of destruction. And if these heresies were of the class of Gnostical errors they destroyed all faith in the true Gospel of the Son of God. One of them, the Cerinthians, separated Jesus from Christ. They asserted that Christ descended from the Father upon the Man Jesus, the Son of Joseph and Mary, at His Baptism, in the form of a dove, and preached during His ministry and worked miracles, but that at the end of His ministry the Christ flew away from Jesus, and did not suffer death, but that only the Man Jesus suffered on the cross. Again, the Docetæ of the Apostolic age (or of that immediately following), denied the reality of the human Body of Christ, and asserted that He died only in appearance. (From Bishop Wordsworth). It is clear that such opinions altogether destroyed any belief in the truth of the Catholic faith, and that if the Gospel was in any true sense a Gospel of Salvation these heresies were heresies of destruction.

"Even denying the Lord that bought them." The word "Lord" in the Greek is "Master" (despotes) and signifies that as a master purchases his slaves, so the Lord hath bought us with His Blood: but if His Body, or His Blood, or His Death were unreal there was an end of His property in us. In no real sense could He have bought us.

"And bring upon themselves swift destruction." However long the destruction is delayed it will come at last speedily, as in an

2 And many shall follow their || pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And [f] through covetousness shall they with feigned words [g] make merchandise of you: [h] whose judgment now of a long time lingereth not, and their damnation slumbereth not.

|| Or, *lascivious ways*, as some copies read.

[f] Ro. xvi. 18. 2 Cor. xii. 17, 18. 1 Tim. vi. 5. Tit. i. 11.

[g] 2 Cor. ii. 17. ch. i. 16.

[h] Deu. xxxii. 35. Jude 4, 15.

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instant. It may have been, however, that some manifestation of God's anger overtook those who had so blasphemously perverted His truth.

2. "And many shall follow their pernicious ways; by reason of whom the way of truth," &c. "Their pernicious ways" ought properly to be rendered "their lascivious ways."

"By reason of whom the way of truth shall be evil spoken of." So that, in addition to the false calumnies which were directed against Christians, they had to bear the true reports of crimes which were committed by those who were falsely identified with them.

3. "And through covetousness shall they with feigned words make merchandize," &c. It is remarkable how constantly the early heretics are accused of spreading their pernicious doctrines for the sake of gain: thus St. Paul denounces their teaching as "perverse disputings of men of corrupt minds, supposing that gain is godliness" (1 Tim, vi. 5); and again, "teaching things which they ought not for filthy lucre's sake" (Tit. i. 2). The same spirit is apparent in Simon Magus when he offered the apostles money that he might receive the power of imparting the Holy Ghost.

"Whose judgment now for a long time lingereth not, and their damnation," &c. This means that it was so certainly reserved for them that the time for punishment would surely overtake them, no matter how secure they seemed in their errors. It is well rendered in the "Speaker's Commentary:" "Their judgment is not loitering, nor is their destruction nodding to sleep, but is sure to come."

We have the same idiom as "lingereth not," "slumbereth not," in the use of the English word "overtake." A man has committed a crime, judgment is said to overtake him as if it set out after him

4 For if God spared not [1]the angels [k]that sinned, but [l] cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved [m] Noah the eighth *person*, [n] a preacher of righteousness, [o] bringing in the flood upon the world of the ungodly;

[1] Job iv. 18. Jude 6.
[k] John viii. 44. 1 John iii. 8.
[l] Luke viii. 31. Rev. xx. 2, 3.
[m] Gen. vii. 1, 7, 23. Heb. xi. 7. 1 Pet. iii. 20.
[n] 1 Pet. iii. 19.
[o] ch. iii. 6.

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4. "Chains of darkness." So K., L., P., most Cursives; but ℵ, A., B., C., read, "dens of darkness."

as soon as he had committed the crime, and ran faster than he could.

4. "For if God spared not the angels that sinned, but cast them down to hell." Their crime is described by Jude as keeping not their first estate, and the context seems to imply that they were prompted to this by ambition. They were not contented or thankful for the place which God had assigned to them, but desired to exalt themselves above it. Thus St. Paul speaks of pride being the sin of Satan (1 Tim. iii. 6); and what seems an allusion to Satan in Isaiah xiv. 12 appears to bear out the same.

"Cast them down into hell." Literally, "plunged them into Tartarus." It is, as Dean Plumptre remarks, the only instance of a mythological expression being used in the New Testament.

"Into chains of darkness." Some MSS. read, "into dens of darkness to be reserved unto judgment." As with the righteous, so with the wicked, the full award is not supposed to be allotted to them till the great day. Thus the evil spirits besought our Lord that he would not command them to go out into the deep, *i.e.*, the bottomless pit (Luke viii. 31).

5. "And spared not the old world, but saved Noah the eighth person." It has been observed that not only does the writer of the Second Epistle cite the case of Noah and the generations of his time as suffering punishment, but also remarks that only eight persons out of such a number were saved. This amongst such a multitude of coincidences is deserving notice.

"A preacher of righteousness." Though nothing is directly said in Scripture respecting Noah's preaching righteousness, we may

6 And [p] turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, [q] making *them* an ensample unto those that after should live ungodly;

[p] Gen. xix. 24. Deu. xxix. 23. Jude 7.
[q] Num. xxvi. 10.

7 And [r] delivered just Lot, vexed with the filthy conversation of the wicked:

[r] Gen. xix. 16.

8 (For that righteous man dwelling among them, [s] in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

[s] Ps. cxix. 139, 158. Ezek. ix. 4.

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reasonably infer that a righteous man inspired by God with true faith in Himself, and with a knowledge of the fast approaching vengeance, would not hold his peace, but would warn his generation to break off their sins by righteousness. Josephus, however, preserves a tradition that "Noah being grieved at the things which were done by them, and being displeased at their counsels, urged them to change for the better their thoughts and actions; but seeing that they did not yield, but were mightily mastered by the pleasure of evil, fearing lest they should kill him, he departed from the land, and his sons and the women which they had married" (Ant. I. iii. 1).

6. "And turning the cities of Sodom and Gomorrha into ashes." From the mention of this sin and judgment of Sodom and Gomorrha it is clear that the false prophets and teachers against whom he warned Christians, fell into the unnameable vices of those cities. The words "making them an ensample unto those that after should live ungodly" could scarcely be cited as a warning against ordinary forms of impurity, but must imply such as brought so tremendous a vengeance against the cities of the plain.

7. "And delivered just Lot, vexed with the filthy conversation," &c.

8. "For that righteous man dwelling among them . . . . with their unlawful deeds." From the account in the Book of Genesis Lot appears in a much more unfavourable light than he does here. From that narrative he would seem to have quietly acquiesced in the iniquity of the place, and it was only when the angels almost violently "laid hold upon his hand, and upon the hand of his wife,

9 [t] The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly [u] them that walk after the flesh in the lust of uncleanness, and despise || government. [x] Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

[t] Ps. xxxiv. 17, 19. 1 Cor. x. 13.
[u] Jude 4, 7, 8, 10, 16.
|| Or, *dominion*.
[x] Jude 8.

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and the hand of his two daughters, the Lord being merciful unto him," that he was set without the city. And even then he entreated that he might be allowed to sojourn in a small city near to Sodom. We are thankful then for the account in St. Peter which assures us that the evil of this city was a grief and distress to him.

9. "The Lord knoweth how to deliver the godly out of temptations." Temptations here signify outward trials, but God knoweth how to deliver his people out of more formidable trials, when their faith is assaulted and their virtue put to severe proof. He does this by providing the way of escape (1 Cor. x. 13), enabling them to see it and enabling them to avail themselves of it.

10. "But chiefly them that walk after the flesh in the lust of uncleannness." How is it that walking in the lusts of uncleanness and despising government are classed almost as if they were part of the same sin? May it not be because true restraint must begin at home? It must begin by bringing carnal lusts under subjection, and if this internal government is not exercised all outward restraints will be held of no account.

"Presumptuous are they, self-willed, they are not afraid to speak evil of dignities," literally, "of glories." All sorts of speculations are resorted to to explain this speaking evil of dignities or of glories. Some suppose that there were sects who, in their revolt against the worship given to the æons, spoke evil even of the good angelic spirits; others citing the case of Michael the Archangel in the Epistle of St. Jude, suppose that we are here warned against railing at the bad spirits; but have we not a sufficient clue to what is meant in the words "presumptuous," "self-willed." These persons would speak evil especially of those who restrained them; the dignities are those whose duty it was to exercise discipline in the church, or those members of the state whose province it was to

11 Whereas [y] angels, which are greater in power and might, bring not railing accusation || against them before the Lord.

12 But these, [z] as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

[y] Jude 9.

|| Some read, *against themselves.*

[z] Jer. xii. 3. Jude 10.

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11. "Before the Lord." So א, B., C.; omitted by A.

12. "Shall utterly perish in their own corruption," = "shall in their destroying surely be destroyed."

punish offenders against the laws. That it was a sin to speak against such, even though heathen, is implied in the words of St. Paul, "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour" (Rom. xiii. 7.)

11. "Whereas angels, which are greater in power and might." I cannot think that this verse has the least reference to the angels, whether unfallen or fallen, as to how we should honour them, but it is an *a fortiori* argument, that if the good angels restrain themselves from railing even when they are in conflict with the evil ones, so should we keep our just and righteous anger under due bounds even when we have to oppose the enemies of God.

12. "But these, as natural brute beasts, made to be taken and destroyed." Are any then of the creatures of God made to be taken and destroyed? yes, unquestionably—the wild and fierce carnivora inhabiting thick forests and jungles which man, according to the injunction laid upon him to replenish the earth and subdue it, ought to have reclaimed and cultivated long ago, are made to keep certain forms of life upon which they feed within bounds—till the waste places of the earth are cultivated and yield what is serviceable to man. Then their tenancy of these thickets and jungles must cease by their own destruction. What then is the point of comparison? This—as the fierce creatures who inhabit the forests are led to their own destruction by their appetites, so these evil men are led to speak evil of those whom they ought to fear and reverence, and shall perish in this their sin, literally, "shall in their destroying be utterly destroyed."

13 [a] And shall receive the reward of unrighteousness, *as* they that count it pleasure [b] to riot in the day time. [c] Spots *they are* and blemishes, sporting themselves with their own deceivings while [d] they feast with you;

14 Having eyes full of †adultery, and that cannot cease from sin; beguiling unstable souls:

[a] Phil. iii. 19.
[b] See Rom. xiii. 13.
[c] Jude 12.
[d] 1 Cor. xi. 20, 21.
† Gr. *an adulteress.*

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13. "And shall receive" (about to receive). So A., C., K., L., most Cursives; but ℵ, B., P., read, "suffering wrong as the hire of wrongdoing."
"With their own deceivings." So ℵ, A., C., K., L., P., almost all Cursives; but B., Vulg., &c., read, "love-feasts."
14. "Full of adultery." So ℵ, A.; but B., C., K., L., P., and most Cursives, read, "of an adulteress."
"Cannot cease from sin." So ℵ, C., L.; but A., B., read, "insatiate of sin."

13. "And shall receive the reward of unrighteousness as they that count it," &c. Two meanings have been given to this difficult place. They that count it pleasure to riot in the day time are the most abandoned of men. The *night* is the time for feasts and revels, and they who pass their *days* in such things are marked out for destruction. Another meaning, but a little more far-fetched, is, "They shall receive their reward of unrighteousness as those who spend their day of grace in revelry and unseemliness, who say, let us eat and drink for to-morrow we die."

"Spots they are and blemishes, sporting themselves with their own deceivings," &c. One who attended the feasts of the church whilst living the life of a hypocrite and indulging in all manner of profaneness, would "sport himself with his own deceivings." He would profess some sort of religious joy and take part in the hymns and prayers, accompanying such feasts, and yet all would be hollow and worthless, as one who sang a cheerful song with an aching heart.

14. "Having eyes full of adultery, and that cannot cease from sin." The expression is peculiar, "full of an adulteress"—personifying adultery as it were—as if those who were thus immersed in evil had some particular adulteress ever before their eyes.

"Beguiling unstable souls." Laying bait for unstable souls. Many commentators refer to it as characteristic of St. Peter the

[e] an heart they have exercised with covetous practices; cursed children:

[e] Jude 11.

15 Which have forsaken the right way, and are gone astray, following the way of [f] Balaam *the son* of Bosor, who loved the wages of unrighteousness;

[f] Numb. xxii. 5, 7, 21, 23, 28. Jude 11.

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

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15. "Bosor." B. reads "Beor."

fisherman, but it is much too obvious a figure to lay stress upon it as indicating authorship.

"An heart they have exercised with covetous practices." The reader will remember how constantly in the Apostolic Epistles the fomenters of heresies and schisms are accused of covetousness.

"Cursed children," children of a curse, according to a common Hebrew idiom, children of Belial, and used by St. Paul when he speaks of "children of disobedience," and by our Lord in naming Judas as the "son of perdition."

15. "Which have forsaken the the right way, and are gone astray." This seems to imply that Balaam was at one time a true prophet of God, but that, through yielding to his besetting sin of covetousness, he forsook God. In fact, from God's appearing to him and remonstrating with him at the outset he must have once known God.

"Who loved the wages of unrighteousness." After God had told him that he should not go with the elders of Moab and Midian, and after God had told him that the people were blessed by Him, he yet desired the messengers to tarry one night more that he might know what the Lord would say unto him further, evidently desiring that God would reverse His blessing in order that he might receive Balak's rewards of divination.

16. "But was rebuked for his iniquity, the dumb ass speaking," &c. The reader is, of course, aware of the objections which have been made to this account, and the ridicule which has been cast upon it. Now if the ass had been made to utter some revelation, or to prophecy, or to disclose something which was utterly above the range of a brute creature, there might be something in the objec-

17 [g] These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when [h] they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that [i] were ‖ clean escaped from them who live in error.

[g] Jude 12, 13.
[h] Jude 16.
[i] Acts ii. 40. ch. i. 4. ver. 20.
‖ Or, *for a little*, or, *a while*, as some read

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17. "Clouds." So L. and most Cursives; but ℵ, A., B., &c., read, "mists."
"For ever." So A., C.; omitted by ℵ, B.

18. "Those that were clean escaped." So ℵ, C., K., L., P., most Cursives: but A., B., a few Cursives, Vulg., Sah., Copt., read, "scarce escaped."

tions urged, but the ass simply does what an ass might well do if God were to open his mouth: he remonstrates at being ill-treated, and he pleads his good behaviour ever since he had belonged to Balaam. The miracle was wrought simply to arrest Balaam and to convince him that he must not say a word beyond what the Lord put in his mouth. The difficulty is not in any of the circumstances of the narrative, but in God choosing by such a man as Balaam to make known His designs respecting Israel.

17. "These are wells without water." The most bitterly disappointing thing to the travellers in the desert is to see in the distance the walls or other surroundings of a well, and to find no water there.

"Clouds that are carried away with a tempest." This probably is a reminiscence of Prov. xxv. 14, "Whoso boasteth himself of a false gift (as of prophecy) is like clouds and wind without rain." Mists or clouds seemingly full of rain, but driven across the sky so that no rain falls from them to water the earth below.

"To whom the mist of darkness is reserved for ever." They are driven away to some dark region where the sun never shines and add to its gloominess.

18. "For when they speak great swelling words of vanity, they allure," &c., "those that were clean escaped .... while they promise them liberty." The "great swelling words of vanity"—were those in which they promised them liberty—but what sort of liberty? not liberty to serve God in perfect freedom, not the liberty in which

19 While they promise them [k] liberty, they themselves are [l] the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [m] if after they [n] have escaped the pollutions of the world [o] through the knowledge of the Lord and Saviour Jesus Christ, they are again en-

[k] Gal. v. 13. 1 Pet. ii. 16.
[l] John viii. 34. Rom. vi. 16.
[m] Matt. xii. 45. Luke xi. 26. Hebr. vi. 4, &c. & x. 26, 27.
[n] ch. i. 4. ver. 18.
[o] ch. i. 2.

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the truth makes free—but that liberty which consists in unhallowed license.

"They allure through the lusts of the flesh, through much wantonness." Here then is the Antinomianism with which we are troubled in this nineteenth century, rife in the first, and disguising itself, as it does now, under the sacred name of liberty.

There is a remarkable difference of reading in the last clause of this verse 18. Some MSS. as ℵ and C read ὄντως, "clear or altogether escaped," whilst others, A and B, read "scarcely escaped" (ὀλίγως).

19. "While they promise them liberty, they themselves are the servants," &c. How miserably frequently does this occur, that the preacher in his sermon proclaims a liberty from the dominion of sin which he does not himself enjoy.

It is a remarkable fact that in the account given us by Irenæus (I. 23, 3), of the first patriarch of heresy, Simon Magus, we have the boldest assertion of the most rampant Antinomianism, "Moreover, the prophets uttered their predictions under the inspiration of those angels who formed the world; for which reason those who place their trust in him and Helena (his paramour) no longer regarded them, but as being free, live as they please; for men are saved through his (Simon's) grace, and not through their righteous actions.

20. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour . . . . the latter end is worse with them than the beginning." This is one of those fearful places which teach us that the highest grace may be neglected and fallen from. Indeed, it must have been so with the angels that sinned, they fell away from the purity of their nature and the company of heaven, and the sight of God Himself.

And so these backsliders are said to have escaped the pollutions

tangled therein, and overcome, the latter end is worse with them than the beginning.

p Luke xii. 47, 48. John ix. 41. & xv. 22.

21 For [p] it had been better for them not to have known the way of righteousness, than after they have known *it*, to turn from the holy commandment delivered unto them.

q Prov. xxvi. 11.

22 But it is happened unto them according to the true proverb, [q] The dog *is* turned to his own

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of the world not merely through the knowledge, but through the mature or perfect knowledge (ἐπιγνώσει).

"The latter end is worse with them than the beginning," because they have fallen not from nature, but from grace.

"The latter end is worse with them than the beginning." This is a clear reminiscence, if not a quotation, from the parable of the evil spirit who returned to the empty house. This latter end is worse because the evil spirit has power to bring in other evil spirits besides himself at his return. A reconquest by the evil one cannot but be associated with more tyranny and cruel subjugation than his first dominion.

21. "For it had been been better for them not to have known the way of righteousness," &c. To turn away from the way of righteousness when presented to them from without, as it were, was bad, but to turn from it when it had delivered them from the pollutions of the world, was fearful apostasy. It may be asked, what is this holy commandment delivered to them? In the former verse it is said that they have escaped the pollutions of the world through the knowledge of Christ; is the holy commandment the same? not, I think, necessarily. It is not, we humbly hope, turning from Christ Himself as from the strictness of the law of Christ.

22. "But it is happened unto them according to the true proverb, The dog," &c. This seems to be taken from Proverbs xxvi. 11, but it is remarkable that though the thought is the same the words are entirely different, and so it has been thought that the Apostle here brings forward two proverbs in common use, and nothing can be more apposite than the figure of the dog returning to eat what he has cast up. It must have struck so many observers that nothing is more likely than that it should have been embodied in a proverb.

vomit again; and the sow that was washed to her wallowing in the mire.

The sow which was washed returning to the filth from which she had been washed is not in the Old Testament, as it would not have so readily occurred to the Jew.

Both express the utter loathing with which return to sin should be regarded.

CHAP. III.

THIS second epistle, beloved, I now write unto you; in *both* which [a] I stir up your pure minds by way of remembrance:

[a] ch. i. 13.

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1. "This second epistle, beloved, I now write unto you; in both which, &c. . . . . the Apostles of the Lord and Saviour." This is translated by the Revisers and virtually by most other expositors, "This is now, beloved, the second epistle that I write unto you, and in both of them I stir up your sincere mind by putting you in remembrance."

It appears to me that the joint purport of these two epistles should be carefully borne in mind in endeavouring to ascertain their authorship. They are both written to recall to the minds of their readers what they already knew. Now the first epistle recalls the original doctrinal teaching. It has been noticed that St. Peter's statement of doctrine remarkably tallies with St. Paul's. Now why is this? Not because St. Peter copied his matter from St. Paul or St. Paul from St. Peter, as some suppose, but because there was a paradosis, a deposit of doctrine delivered to the Churches as to the way in which the great facts of Redemption were to be brought to bear upon the lives and hopes of the first Christians. Now as there is a remarkable similarity between St. Peter and St. Paul, because of their both making use of a doctrinal paradosis, so there is a similar likeness between St. Peter and St. Jude because they made joint use of a prophetical paradosis in which the earliest

2 That ye may be mindful of the words which were spoken
[b] Jude 17. before by the holy prophets, [b] and of the commandment of us the apostles of the Lord and Saviour:

[c] 1 Tim. iv. 1. 2 Tim. iii. 1. Jude 18. 3 [c] Knowing this first, that there shall come in

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2. "Of us the Apostles." Only a few Cursives support this reading; whereas ℵ, A., B., C., K., L., P., read, "of your Apostles."

Christians were to be instructed with especial reference to the development of the blasphemous heresies which threatened almost the existence of Christianity in the second century. I cannot conceive that either St. Peter should have borrowed from St. Jude or St. Jude from St. Peter. They both of them express themselves with too much vigour, too much fervour, to suppose that they borrow one from another. It is as if they said, at the very outset, to their converts, "when the religion of Christ was first preached to you, it was preached with very strong words of warning to you that it must be held fast, for some men will be raised up by the enemy to subvert your faith; we told you this long ago, but now the enemy is at the very doors, and you know his character, his opposition to Christ, his deceiving words promising you sensual liberty—awake then, for it is high time, arouse yourselves to the conflict to defend the faith once for all delivered to the saints."

Now that there was in existence a paradosis of prophetical warning is clear from St. Paul's second epistle to the Thessalonians where he writes, "stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." What were these traditions? evidently prophetical traditions respecting the coming of the Antichrist, as the reader will see if he turns to the place (2 Thess. ii. 15).

The latter clause of verse 2 should, in accordance with overwhelming MSS. authority, be translated, "The commandment of the Lord and Saviour through your apostles." What direction had the Lord given respecting bewaring of false Christs and false prophets?—the plainest possible, and He warned them that they would "deceive, if it were possible, the very elect" (Mark xiii. 22).

3. "Knowing this first, that there shall come in the last days scoffers." What are the last days? The times of the Apostles

the last days scoffers, [d] walking after their own lusts,

[d] ch. ii. 10.

4 And saying, [e] Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

[e] Isai. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. Matt. xxiv. 48. Luke xii. 45.

5 For this they willingly are ignorant of, that [f] by the word of God the heavens were of old, and the earth † [g] standing out of the water and in the water:

[f] Gen. i. 6, 9. Ps. xxxiii. 6. Hebr. xi. 3.

† Gr. *consisting.*

[g] Ps. xxiv. 2. & cxxxvi. 6. Col. i. 17.

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3. "Scoffers." So K., L., and most Cursives; but ℵ, A., B., Vulg., Sah., Copt., read, "scoffers in scoffing," an Hebraism.

were constantly thought by them to be the last days, for they all expected that Jesus Christ would come in their own lifetime. The times of these heretics and scoffers, which were then coming on the scene, would be still more certainly the signs of the last days.

There is a remarkable reading supported by all the principal MSS.: "Scoffers in scoffing." Adopting the common Hebrew intensifying idiom, "going beyond all other scoffers in their ridicule and profaneness."

"Walking after their own lusts." Notice how invariably impure living is joined with heretical or infidel teaching.

4. "And saying, Where is the promise of his coming, for since the fathers," &c. The fathers who fell asleep are the fathers of the Christian Church, such as St. James the son of Zebedee, St. Stephen, perhaps St. James the less, and perhaps a whole generation whose names have not come down to us. "Since the fathers fell asleep all things continue as they were since the beginning." There had been nothing like such a catastrophe as the Lord prophesied of as attendant upon His Second Advent, and so they argued from the unbroken continuity of natural things that there never would be.

5. "For this they willingly are ignorant of, that by the word of God." This wilfully escapes their notice that by the word of God, that is, as we say, by His fiat, the heavens were of old when He said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And again when He

6 [h] Whereby the world that then was, being overflowed with water, perished:

7 But [i] the heavens and the earth, which are now, by the same word are kept in store, reserved unto [k] fire against the day of judgment and perdition of ungodly men.

h Gen. vii. 11, 21, 22, 23. ch. ii. 5.
i ver. 10.
k Matt. xxv. 41. 2 Thess. i. 8.

7. "By the same word." So A., B. "By his word," ℵ, C.

said, "Let the waters which are under the firmament be gathered together unto one place, and let the dry land appear." Then the earth appeared "standing out of the water and in the water." The translation by the Revisers, "an earth compacted out of water and amidst water," is by no means clear. What the Apostle seems to mean is that the earth rises above the water and is surrounded by it, so that the water was ready at any time by a further fiat of God to submerge the earth.

6. "Whereby the world that then was, being overflowed with water, perished." "Whereby," literally, "by which things" (δι' ὧν). How is it that the words "by which" are in the plural? The best explanation is that the earth (or κόσμος) was destroyed by two collections of water—the waters which were above the firmament poured forth their floods to drown the world, and the waters which were under the firmament, "the fountains of the great deep," were broken up.

"The world that then was." St. Peter does not mean that the earth itself perished, but only the world, κόσμος, that is, the orderly state of things upon the earth's surface which the Creator had set in order for the use of man.

7. "But the heavens and the earth, which are now, by the same word are kept in store." As the world which then was was reserved by the word or will of God to be overflowed by a deluge of water, so the existing heavens and earth are reserved for a deluge of fire. As there were vast accumulations of water by which the earth was then destroyed, so there is now beneath the surface of the earth a still vaster accumulation of molten matter which the power of God can call from its depths to destroy the surface of the earth. Every existing volcano communicates with this mass of incandescent matter.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and [1] a thousand years as one day. [1] Ps. xc. 4.

This final judgment by fire, this Baptism of the earth itself in fire, is frequently alluded to, so far as the destruction of the wicked is concerned, in the prophets. Thus in Psalms l. 3, Daniel vii. 10, "A fiery stream issued and came forth before him," and Isaiah lxvi. 15, "Behold, the Lord will come with fire." And perhaps there is an allusion to the same revelation by fire in 1 Cor. iii.: "The day shall declare it, for it shall be revealed by fire." But these do not amount, perhaps, to the revelation of the tremendous final conflagration. Bishop Wordsworth, however, gives a remarkable passage from an oration of Melito of Sardis, first published from the Syriac by the Rev. W. Curston, which on more than one account is interesting. "There was a flood of water, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an ark of wood by the ordinance of God. So also it will be at the last time; there will be a flood of fire, and the earth will be burnt up together with its mountains, and men will be burnt up with the idols which they have made, and the sea together with the isles shall be burnt, and the just shall be delivered from the fury of the fire as their fellows in the ark from the waters of the deluge." Now as there is no other place in Scripture in which the deluge of water and the deluge of fire are put side by side except this, we are, I think, driven to the belief that Melito of Sardis in the second century must have drawn from this passage of St. Peter.

8. "But, beloved, be not ignorant of this one thing." Do not speak and act as if God had revealed to you the times and the seasons. "That one day is with the Lord as a thousand years, and a thousand years as one day." This is taken from Psalm xc. 4: "A thousand years in thy sight are but as yesterday," &c.

There seems little doubt but that St. Peter cites this because the coming of the Lord may be long delayed. So far as we measure time there has been well nigh two thousand years since the Lord said "I come quickly," but each of these thousand years—these millenniums—are in the sight of Him Who inhabits eternity as but a single day. Does then God, in thus speaking, speak according to

9 [m] The Lord is not slack concerning his promise, as some men count slackness; but [n] is long-suffering to us-ward, [o] not willing that any should perish, but [p] that all should come to repentance.

10 But [q] the day of the Lord will come as a thief in the night; in the which [r] the heavens

[m] Hab. ii. 3. Hebr. x. 37.
[n] Isai. xxx. 18. 1 Pet. iii. 20. ver. 15.
[o] Ezek. xviii. 23, 32. & xxxiii. 11.
[p] Rom. ii. 4. 1 Tim. ii. 4.
[q] Matt. xxiv. 43. Luke xii. 39. 1 Thess. v. 2. Rev. iii. 3. & xvi. 15.
[r] Ps. cii. 26. Isai. li. 6. Matt. xxiv. 35. Mark xiii. 31. Rom. viii. 20. Hebr. i. 11. Rev. xx. 11. & xxi. 1.

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9. "To us-ward." So K., L., most Cursives; but ℵ, A., B., C., P., some Cursives (seventeen), Vulg., Syr., Sah., &c., read, "to you-ward."

10. "In the night." So C., K., L., most Cursives; but ℵ, A., B., P., Vulg., Sah., Copt., &c., omit.

His view of things rather than ours? He must do, for His is in reality the true view. He desires that all men should look for a day which when it does come will come suddenly, and yet it might be delayed, and this delay, the next verse assures us, would be in mercy, that all might come to repentance. God is above all limitations of time. When He gives us to understand that His Son will come quickly, He will so come, though to our seeming the coming may be delayed.

9. "The Lord is not slack concerning His promise, as some men count." Perhaps the passage would be clearer if "slack" were translated "slow." The Vulgate renders it: "The Lord is not slow concerning His promise (or does not delay His promise) as some think." The Lord had promised that His Son should come to judgment quickly. If He does not, if His coming seem delayed, it is to give more men more time for repentance. This is quite clear as regards the first generation of believers. The time was lengthened out that all of them might repent, but one generation overlaps, as it were, another, and so the time of the end has to our seeming been indefinitely prolonged; but all is in the mind or will of God, and He wills this seeming postponement because He desires not that any soul should perish, but that all should come to repentance.

10. "But the day of the Lord will come as a thief in the night." But notwithstanding this slowness, this seeming delay, the day of the Lord will come, and as He foretold, unexpectedly, as a thief in the night.

"In the which the heavens shall pass away with a great noise."

shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be [s] in *all* holy conversation and godliness,

[s] 1 Pet. i. 15.

12 [t] Looking for and ‖ hasting unto the coming

[t] 1 Cor. i. 7. Tit. ii. 13.

‖ Or, *hasting the coming.*

"With a great noise" (ῥοιζηδὸν). This does not seem to mean the noise of flames, but that of a mighty storm.

"And the elements shall melt with fervent heat." We must not give a quasi-scientific meaning to this word "element" as fire, air, earth, water, but look upon it as indicating that not only the world, but all that enters into its composition, shall melt away.

"The earth also and the works," &c. "The works that are therein" seems to mean the works of man, his cities, and all their magnificent buildings, his roads, his ships, even his churches.

11. "Seeing then that all these things shall be dissolved, what manner of persons?" How incongruous it seems that, seeing that the world itself shall soon pass away, ye should be entangled with worldly lusts; and seeing that the flesh itself shall be transformed at the coming of Christ, that ye should be overcome by fleshly lusts; and seeing that the judgment is so nigh, that ye should live as if ye had no strict account to render to the Judge.

"In all holy conversation and godliness." The two words are in the plural number, "In all holy conducts and pieties," denoting the many ways in which we can show holy conduct and piety.

12. "Looking for and hasting unto the coming of the day of God." Notwithstanding its terrors true Christians will look for it as the day of the return of the Lord Jesus. Thus St. Paul speaks of the crown of righteousness to be given to "all that love Christ's appearing," and "to them that look for him shall he appear the second time without sin unto salvation."

"And hasting unto." Rather, as most commentators are agreed to tranlate it, "hasting the coming," as if the coming was delayed by man's sin and indifference, and hasted by his looking and preparing for it. Thus in St. Peter's address to the Jews in Solomon's

of the day of God, wherein the heavens being on fire shall
u Ps. l. 3. Is. xxxiv. 4. x Mic. i. 4. ver. 10. y Is. lxv. 17. & lxvi. 22. Rev. xxi. 1, 27.
u be dissolved, and the elements shall x melt with fervent heat?

13 Nevertheless we, according to his promise, look for y new heavens and a new earth, wherein dwelleth righteousness.

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13. "Promise." So B., C. ℵ, A., read, "promises."

Porch, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come .... and he shall send Jesus," &c. (Acts iii. 19.)

"Whereby," by reason of which—by reason of thecoming of the full manifestation of the Godhead which will then take place.

"The heavens being on fire shall be dissolved." Not probably the starry heavens, but the lower heavens, as we read in Gen. i. 8, "God called the firmament heaven."

"And the elements shall melt with fervent heat." This is a repetition of the latter part of a preceding verse.

13. "Nevertheless we, according to His promise, look for new heavens," &c. What promise? Evidently that in Isaiah lxv. 17: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind," and lxvi. 22, "As the new heavens and the new earth which I shall make shall remain before me." The same promise is regarded as fulfilled in Rev. xxi. 1, "And I saw a new heaven and a new earth," &c.

This new earth will form the future habitation of those who, having overcome, "will be raised up" in glorified bodies fashioned like unto Christ's glorious body. If the glorified saints have bodies which, though endowed with some of the properties of spirits, are still bodies, and can be seen, felt and handled, it seems that they should have a local habitation, and this will be the new earth, which by its transformation will be fitted for them in their new state. It is a grave misfortune that these new heavens and new earth have not been far more insisted upon than they have been as forming the inheritance of the saints. It would have made the future state of the blessed not a dreamy abstraction but an almost tangible reality.

"Wherein dwelleth righteousness," *i.e.*, wherein there dwelleth

14 Wherefore, beloved, seeing that ye look for such things, be diligent [z] that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [a] the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, [b] speaking in them

[z] 1 Cor. i. 8. & xv. 58. Phil. i. 10. 1 Thess. iii. 13. & v. 23.

[a] Rom. ii. 4. 1 Pet. iii. 20. ver. 9.

[b] Rom. viii. 19. 1 Cor. xv. 24. 1 Thess. iv. 15.

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none but righteous men. As we read in the Revelations xxi. 27, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

14. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

"Be diligent," or you may not be so found of Him.

"In peace." Both with God and with one another.

"Without spot and blameless." We are chosen in Christ, before the foundation of the world, "that we should be holy and without blame before him in love." (Ephes. i. 4.) This election it is a life-long work on our part to make sure.

15. "Account that the long-suffering of the Lord is salvation." Account that the world is spared a little longer in order that men may repent and be reconciled to God.

"Even as our beloved brother Paul." The commentators remark that no one in the next century forging this epistle would speak thus familiarly of St. Paul. Ignatius call him "the sanctified, the martyred, the worthily-called blessed," and Polycarp "The blessed and glorious Paul."

"According to the wisdom given unto him hath written unto you." St. Paul's Epistles to the Galatians, Ephesians, and Collossians, are all written to the Christians of Asia Minor, *i.e.*, to those to whom St. Peter had written his first Epistle and probably this one also.

16. "As also in all his epistles, speaking in them of these things." In almost all the Epistles of St. Paul are to be found references to the Second Advent, and to our duty in watching for it. Thus in Rom. viii. 19-21, "The earnest expectation of the creature

of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

c Mark xiii. 23. ch. i. 12.
d Eph. iv. 14. ch. i. 10, 11. & ii. 18.

17 Ye therefore, beloved, [c] seeing ye know *these things* before, [d] beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

e Eph. iv. 15. 1 Pet. ii. 2.

18 [e] But grow in grace, and *in* the knowledge

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waiteth for the manifestation of the sons of God"; xiii. 12, "The night is far spent, the day is at hand"; 1 Cor. iv. 5, "Judge nothing before the time, until the Lord come"; Phil. iii. 20, "From whence also we look for the Saviour."

"In which are some things hard to be understood, which they that are unlearned and unstable wrest." "In which," probably refers to the contents of the Pauline Epistles generally. There are, no doubt, certain passages in St. Paul's Epistles which, torn from their context and perverted contrary to the express teaching of every Epistle, seem to favour Antinomianism. Augustine, for instance, cites "the Law entered that the offence might abound," but these can only be perverted to such evil purposes by those who are unlearned even in these very Epistles whose teaching they misrepresent. Such men also are unstable—looking for that in Scripture which will confirm them in their immoral lives.

"As they do also the other Scriptures." This shows us that the writings of the New Testament were at this early period held to be Scripture on a par with the Old Testament Scriptures.

17. "Ye therefore, beloved, seeing ye know these things before." This bears out what we have said, that there was a body of prophetical teaching committed to the first disciples which they only required to be reminded of. They knew its substance from the first.

17. "But grow in grace and in the knowledge of our Lord and Saviour," &c. "Grow in grace," by the reading of Scriptures, by prayer, by the direct use of all the means of grace.

of our Lord and Saviour Jesus Christ. [f] To him *be* glory both now and for ever. Amen.

[f] 2 Tim. iv. 18. Rev. i. 6.

"To him be glory for ever and ever. Amen." Here is a doxology to Jesus Christ as God. If glory could only be ascribed to God because He is God—so glory can only be given to Christ as a partner in all the glory of the Godhead.

THE EPISTLES GENERAL OF JOHN.

THE FIRST EPISTLE GENERAL OF JOHN.

CHAP. I.

THAT [a] which was from the beginning, which we have heard, which we have seen with our

[a] John i. 1. ch. ii. 13.

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1. The wording of this passage carries us back to the commencement of St. John's Gospel—the one is a counterpart of the other, "That which was from the beginning" must be the eternal Word, which was "in the beginning," and "The same was in the beginning with God."

That this Eternal Infinite Incomprehensible Word should become capable of being heard with human ears, seen with human eyes, looked upon with human attention, and handled with human fingers, was a consequence of what is revealed in the same prologue of the Gospel—that "the Word was made flesh and tabernacled amongst us."

The Apostle devoutly reiterates the evidences of personal apprehension—"that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled;" this handling must of course be referred to the handling on the day of the Resurrection, "Handle me and see, for a spirit hath not flesh and bones as ye see me have."

"That which was from the beginning" (ὃ ἦν ἀπ' ἀρχῆς). By those who wish to consider that this sublime utterance does not refer to a person, but to such a thing as a manifestation or a revelation, stress has been laid upon the neuter relative being used and not the masculine; but a sufficient answer to this is to be found in John iv. 22, "Ye worship ye know not what (ὃ *ουκ οἴδατε*): we know what we worship" (ὃ *οἴδαμεν*). We cannot with any propriety be

b John i. 14. 2 Pet. i. 16. ch. iv. 14.
c Luke xxiv. 39. John xx. 27.

eyes, [b] which we have looked upon, and [c] our hands have handled, of the Word of life;

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said to handle a manifestation, unless the manifestation is absolutely identical with a person, which in this case it is.

"From the beginning." Thus Proverbs viii. 22, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." If the Word was in the beginning, then it is right to say He was from the beginning. He was in eternity and He was from eternity. It signifies the same as our phrase, "from all eternity." Before all things, before men, before angels were brought into being, there the Word existed in the bosom of the Father.

"Which we have heard." The first manifestation of the Eternal Word which was effectual to produce faith was by hearing. Thus after Andrew had spent the night with Jesus, though he had seen no miracle done by him, he yet believed in Him as the Christ (John i. 41). Then came the sight.

"Which we have seen with our eyes." We have seen Him living and working, and acting, and suffering. We have seen him living as God would have lived had He sojourned on earth. So far as it is possible for finite creatures to bear such a testimony, we believe that He said what was true when He said "He that hath seen me hath seen the Father."

"Which we have looked upon." We took not a passing glance at Him. We looked upon Him. We carefully watched His eye. We observed every turn of His countenance.

"And our hands have handled." We not only lay in His bosom before He was crucified, but after He rose from the dead He bid us test His true humanity by asking us to handle Him, and so we did; and one of us who did so was so confirmed in the faith, not only of His human, but of His Divine Nature, that he exclaimed, "My Lord and my God."

"Of the Word of life" (*περὶ τοῦ Λόγου*). "What I have been saying is concerning the Word of Life, that Word which was made flesh —not a phantom of flesh, but flesh, bone of our bone, and flesh of our flesh." The preposition *περὶ* unites all that has been said, as all having to do with the Word of Life. That which from the beginning, which we have heard, which we have seen with our

2 (For [d] the life [e] was manifested, and we have seen *it*, [f] and bear witness, [g] and shew unto you

[d] John i. 4. & xi. 25. & xiv. 6.
[e] Rom. xvi. 26. 1 Tim. iii. 16. ch. iii. 5.
[f] John xxi. 24. Acts ii. 32.
[g] ch. v. 20.

eyes, which we have looked upon, which we have handled with our hands—all this is concerning the Word made flesh, or we could not have heard, seen, looked upon, handled It.

All this has been brought down to us, so that it has all been within our reach, within our sphere. It is "God with us."

Notice that the Apostle does not say "concerning the Son of God," but he chooses the more difficult expression, the more transcendental one, that which designates the Eternal Son as abiding in the bosom of the Father, that which marks out the supra-human mode of His generation. So that it is as near as possible, "We have heard God, we have seen God, we have looked upon God, our hands have handled God." What did the hands of St. Thomas handle? They handled One to Whom he said without being reproved, "My Lord and my God.'

Now when it is said, as it has been, that this place refers to a manifestation of the Gospel rather than a Person, we ask, How can a manifestation of the Gospel be handled? In this case what was manifested was the Personal Word Who was made flesh, so that that Flesh could be handled, and when handled manifested, *i.e.*, wrought conviction that the Word had really and actually tabernacled amongst us.

2. "For the life was manifested, and we have seen it, and bear witness," &c. Before the Incarnation, in the ages of the past eternity, the Word was simply the Word, but at His Incarnation He became the Word of Life. He did not cease to be the Word, but because of the flesh which He had taken, He became the channel to us of the Life which is inherent in God. Thus "as the Father hath life in Himself, so hath he given to the Son to have life in himself" (John v. 26). Thus "In him was life;" thus "I am the resurrection and the life;" thus "I am the way, the truth, and the *Life;*" thus "Christ who is our life." The Word was manifested, not merely as the Revealer of God, but as the Life of God brought down to us.

He was "manifested." To the Apostles first, as the Life by which their souls or spirits were quickened, and also as the Life

that eternal life, [h] which was with the Father, and was mani-
[h] John i. 1, 2. fested unto us;)

[i] Acts iv. 20. 3 [i] That which we have seen and heard declare we unto you, that ye also may have fellowship
[k] John xvii. 21. 1 Cor. i. 9. ch. ii. 24. with us: and truly [k] our fellowship *is* with the Father, and with his Son Jesus Christ.

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of the whole human nature, body and soul together, when He said, "Lazarus, come forth."

"The life was manifested." This does not mean that the message of God was proclaimed, but that the Person of the Son of God manifested God's Life to His creatures, for the Life of God was not in the first instance a spiritual, or moral, or Evangelical message, but a living Person, Who, though He became afterwards the subject of a message, was at first a person only, and the message which was proclaimed about Him was proclaimed for the purpose of bringing the men who received it into contact, and so into union with the Person. The message introduces to the Person.

"And we have seen (it), and bear witness, and show unto you that eternal life." Literally, "we have seen, and bear witness, and announce to you the life, the eternal one, which was with the Father." "The word was with God" (*πρὸς τὸν Θεόν*). This is another proof, if more is wanted, that the Word of Life of this passage was the personal Word, Who made all things, of John i.

"That eternal life," or the life, the eternal, which was with the Father, because the Son had life given to Him of the Father, that He should have life in Himself."

"And was manifested unto us." By all the signs of Divine Life, of the Highest Spiritual Life, of the Highest moral Life, of the highest human Life, in that He rose from the dead.

3. "That which we have seen and heard declare we unto you." Again the Apostle reiterates the testimony of the two principal senses, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us." Our teaching and our preaching is that ye may realize or continue in the unity of the same Mystical Body in which we are enjoying fellowship. This is not the unity of a sentiment, but of a Person. This unity depends on your faith, and principally on your faith in the reality

4 And these things write we unto you, [1] that your joy may be full.

5 [m] This then is the message which we have heard of him, and declare unto you, that [n] God is light, and in him is no darkness at all.

[1] John xv. 11. & xvi. 24. 2 John 12.
[m] ch. iii. 11.
[n] John i. 9. & viii. 12. & ix. 5. & xii. 35, 36.

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4. "Unto you." Omitted by ℵ, A., B.
"That your joy." So A , C., K., P., most Cursives, Copt., Arm.; but ℵ, B., L., about sixteen Cursives, Vulg., Sah., Syriac, read, "our."

of the Incarnation of the Eternal Word. If you believe with all your hearts in the Mystery of His Holy Incarnation, then you have fellowship with us and with Him. As it was said on the birthday of the Church, "They continued steadfastly in the Apostles' doctrine, and in their fellowship." There are three stages, as it were, of intercommunion—of believers with the first believers—of the first believers with the Incarnate Word or Son, "I am the vine, ye are the branches," and through Him with the Father, and so our Fellowship being with the Father and the Son, we write to you that you may fully partake of this. A place exactly answering to this is in the prayer of Christ (John xvii. 20): "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

4. "And these things write we unto you, that your joy may be full." This is a reminiscence of John xv. 11: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." There the Lord had been speaking of mysterious fellowship with Him as the branches have fellowship with the vine by being in it. There is, the reader will perceive, a difference of reading. What are called the MSS. of the neutral text read "our"—"that our joy may be full." It is, however, extremely unlikely to be the true reading, for, if so, it would be the only instance in the Epistles of an Apostolic writer writing for his own sake, and not for that of the flock.

5. "This then is the message which we have heard of him, and declare unto you," &c. All the conceptions of God external to the

6 °If we say that we have fellowship with him, and walk
° 2 Cor. vi. 14. ch. ii. 4. in darkness, we lie, and do not the truth:

Revelation of Himself, which He gave to His people, were of mingled good and evil, or as the Apostle expresses it, of light and darkness. The conceptions of heathen mythology were of beings partaking of the lowest human vices. The original Magian conception, the parent of Gnostical ideas, was a Dualism. The supreme Being was light with a counterpart of darkness and evil. The question arises, when did the Apostles hear this message from Christ? There is no particular announcement in so many words, but every utterance of Christ respecting the Father is a declaration of His holiness, of His purity, of His love: and these are Light.

6. "If we say that we have fellowship with him, and walk," &c. If we say that we are converted, that we are regenerate, that we are children of God, that we are the elect, for all these necessitate fellowship with God and Christ, and "walk in darkness," &c. Walking implies continuance. It does not mean fall into some sin through stress of temptation, or through being momentarily off one's guard, but it means habitual, and we may say, wilful commission, for walking implies some determination.

"Walking in darkness," according to this Apostle, not only means walking in sins of impurity, but walking in hatred and uncharitableness (ii. 9, 11).

"We lie, and do not the truth." We may deceive ourselves, but with all the declarations in Scripture that there can be no fellowship between light and darkness, between Christ and Belial, we must be doing this with our eyes open.

"Do not the truth." Similar words to those in John iii. 21. Truth has not only to be believed, not only to be accepted, but to be acted upon. The truth of the Incarnation is acted upon when we strive heart and soul to fulfil the purposes of goodness and holiness which the son of God came amongst us to work in us. The truth of Christ crucified is acted upon when we not only rely on the Atonement wrought on the Cross, but when "we being dead to sin live unto righteousness;" the truth of the Resurrection is acted upon when we walk in newness of life (Rom. vi. 4).

7. "But if we walk in the light as he is in the light." The

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [p] the blood of Jesus Christ his Son cleanseth us from all sin.

[p] 1 Cor. vi. 11. Eph. i. 7. Heb. ix. 14. 1 Pet. i. 19. ch. ii. 2. Rev. i. 5.

7. "Jesus Christ." So A., K., L., most Cursives, Vulg., &c.; but ℵ, B., C., P., Syriac, &c., omit "Christ."

"as," as Bishop Alexander says, here expresses similitude, not equality. Thus St. Paul: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. For the fruit of the Spirit is in all goodness, and righteousness, and truth."

"We have fellowship one with another." St. John constantly gives utterance to the truth that all hatred and malice, in fact, all want of love, and so of Christian fellowship, is not only sin, but darkness.

"We have fellowship one with another." We feel for one another in our common warfare. We are fellow-helpers one of another, both in our sorrows and in our joys; in our worship we, with one mind and one mouth, glorify God. We realize that there is "one body and one spirit, even as we are called in one hope of one calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." "If one member suffers all the members suffer with it, and one member be honoured, all the members rejoice with it."

"And the blood of Jesus Christ his Son cleanseth us from all sin." This is not the privilege of those who walk in darkness, but of those who walk in the light. If we walk in the light, and have fellowship one with another, then the Blood of the Son of God is always available for our cleansing. We can always plead It effectually. We are yet in the flesh, and the motions of sin make themselves felt as long as we are in the flesh. In many things we offend all. As long as the Christian is in the flesh in his unrenewed body, he has to confess sin, but the Blood of the Son of God is always ready as a means of purification. The Blood of the Son of God is the perpetual efficacy of the Sacrifice of the Son of God. If we walk in darkness we cannot plead the efficacy of this Blood, but when we walk in the light we voluntarily put ourselves into the shining of that which reveals our most secret stains, which stains we

q 1 Ki. viii. 46. 2 Chr. vi. 36. Job ix. 2. & xv. 14. & xxv. 4. Prov. xx. 9. Eccl. vii. 20. Jam. iii. 2.
r ch. ii. 4.
s Ps. xxxii. 5. Pro. xxviii. 13.
t ver. 7. Ps. li. 2.

8 [q] If we say that we have no sin, we deceive ourselves, [r] and the truth is not in us.

9 [s] If we confess our sins, he is faithful and just to forgive us *our* sins, and to [t] cleanse us from all unrighteousness.

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deprecate and desire to be rid of, and by the perpetual efficacy of the Sacrifice of the Son of God they are done away.

8. "If we say that we have no sin, we deceive ourselves." This naturally follows from the preceding clause. If we walk in the light, as He is in the light, what need have we of the further application of the Atoning Blood? To this the answer is in the words of St. Paul: "I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." (Rom. vii. 22.) Now they that walk in darkness acquiesce in this law of sin—they yield to it, they take pleasure in it; whilst they that walk in the light hate it and fight against it, and watch against the slightest yielding to it. So that, if we say that we have no sin, we are not alive to the fact that we have a Christian warfare to maintain, we speak as ignorantly as if we asserted that our bodies are already renewed in the likeness of Christ's glorious Body, we are in all probability led captive by Satan at his will. If we say that we have no sin we are not penitent, not humble, not contrite, not desirous of grace, we are under the law rather than under the Gospel; and so we deceive ourselves, because we cannot be living in habits of self-examination and self-control.

"And the truth is not in us." We have never really apprehended the truth respecting ourselves, our Redemption, and the indwelling of the Spirit of God.

9. "If we confess our sins, he is faithful and just to forgive us our sins," &c. "Confess our sins." To whom? To God, but only to God? That depends upon what the sin has been. If it has been a sin committed in the sight of our neighbour, so that he has been offended, much more if it has been a sin through which our neighbour was injured in mind, body, or estate, we have to confess our sin to our neighbour; and our branch of the Church Catholic recog-

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

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nizes that there may be sins which may lie heavy on our conscience unless they are laid before "some discreet and learned minister of God's word," who will, by the ministry of God's word (Matth. xviii. 18; John xx. 23), give the sinner absolution and needful ghostly counsel and advice. It is a great mistake to suppose that confession of any wrong which we have done to our neighbour is not confession to God. It is confession to God if done as in His sight and with a view to His approval and the reception of His grace.

"He is faithful and just." Not merely merciful and pitiful, but faithful and just. He is faithful to His Word, which has set forth the Blood of His Son to be a propitiation, and so, if in any case He accepts the Propitiation, He will not visit the sin.

He is just for the same reason. The Son of God, by His Sacrifice, has fulfilled the demands of God's justice, and so God, not merely mercifully, but justly forgives sin.

"If we say that we have not sinned, we make him a liar." What is the difference between saying that we have no sin, and that we have not sinned? To say that we have no sin seems to mean that we say we are not in a sinful state; to say that we have not sinned means, that during the time since our Regeneration, our Baptism, or our conversion, we have not sinned. I have heard of persons saying that for so many weeks or months, or years even, they have committed no sin. Such a confession implies a very insufficient view of the requirements of the spiritual law of God.

"We make him a liar, and his word is not in us." If there is one thing more clearly revealed in God's word than another, it is that we have a constant warfare to maintain. Now the man who says that he has not sinned gives the lie to all such declarations as "Put on the whole armour of God, that ye may be able to withstand in the evil day;" "Be sober and vigilant, because your adversary the devil," &c.; "Behold, therefore, the goodness and severity of God; toward them that fell severity, but towards thee goodness, if thou continue in his goodness." Such words of warning and severity are not *in* the man. He denies their relevancy as regards himself, and as these words are God's words, he practically makes God a liar.

CHAP. II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, [a] we have an advocate with the Father, Jesus Christ the righteous:

[a] Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 25. & ix 24.

1. "My little children, these things write I unto you, that ye sin not." "My little children" (τεκνία), a word of endearment, used by the Lord in the Gospel, and now not improperly taken up by him who had survived all the Apostles, and was far older than almost all those to whom he wrote.

"These things write I unto you." "These things," that "Our hands have handled of the Word of life;" that "The life was manifested;" that "Our fellowship is with the Father;" that "God is light;" that "if we walk in the light, as he is in the light . . . . the Blood of Jesus cleanseth us from all sin."

"That ye sin not." Sin is contrary to all that St. John had written. It is contrary to the Revelation among men of the Eternal Word—that men had heard Him, seen Him, handled Him, is all against sin, and on the side of holiness. And what is more, the declarations of free forgiveness, as that the Blood of Christ cleanses from all sin, and that if we confess our sins he is faithful and just to forgive them, is also against sin, and on the side of holiness.

"And if any man sin, we have an advocate with the Father." This "sin" does not mean continuation in the habitual practice of sin, but a falling into sin through stress of temptation, or being off one's guard. "St. John is not telling the intending sinner that sin is a light matter, but the penitent sinner that sin is not irremediable." (Plummer.)

"An advocate with the Father." "With" πρὸς, by the side of, at His right Hand.

"An advocate." Here, of course, an intercessor, as St. Paul says, "Jesus . . . who is on the right hand of God, who ever liveth to make intercession for us" (Rom. viii.).

2 And [b] he is the propitiation for our sins: and not for our's only, but [c] also for *the sins of* the whole world.

[b] Rom. iii. 25. 2 Cor. v. 18. ch. i. 7. & iv. 10.

[c] John i. 29. & iv. 42. & xi. 51, 52. ch. iv. 14.

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2. "And he is the propitiation for our sins." "The propitiation." He propitiates by His past sacrifice. By the memory of it, rather, by the exhibition of it. He appears in heaven a Lamb, standing as slain. He retains the wounds through which the Adorable Blood flowed Which reconciled all men to God. That Sacrifice, though once for all offered, is ever availing.

Here we have the Mystery of Atonement, of Propitiation, of Satisfaction. The figure which God has given to us by which we may apprehend it is that of Sacrifice. As Sacrifice cleansed the worshipper from sin in a poor, narrow, limited way, so the Sacrifice of the Son of God cleanses the worshipper in the court of heaven itself. It is, of course, the infinite morality of the act, the "I come to do thy will, O God," which is its essence.

"And not for our's only, but also for the sins of the whole world." Here is the most absolute statement conceivable that the Death of Christ is universal in its reach and application. Wonderful it is that with this passage in Scripture men, professedly believers in the Scriptures, should have categorically denied this, and asserted that Christ died for but a few. An Archbishop of Canterbury endeavoured to bind this most unscriptural assertion as a dogma on the Church of England, and we were only saved from the infliction by the determined will of the lay sovereign.

If Christ shed His Blood as a propitiation for the sins of the whole world, will the whole world be saved? No, because each one for himself has to accept the sacrifices, and to be cleansed from all unrighteousness; but we can say to each one to whom we proclaim the Sacrifice, "This Blood is shed for you. How shall you fail of being saved if you accept it? how shall you escape if you neglect so great Salvation?"

3. "And hereby we do know that we know him, if we keep his commandments." Can there be a mistake in anyone's mind upon this most momentous matter, as to whether he knows God or not? Yes, there may be. The Apostle St. Paul speaks of those who "profess that they know God, but in works they deny Him, being

3 And hereby we do know that we know him, if we keep his commandments.

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abominable and disobedient, and unto every good work reprobate." Here the Apostle seems to assert the difference between the knowledge of God and all other knowledge. We may know other things perfectly, and not be affected by our knowledge: not so with God. We cannot be said to know Him unless we do His will. We may believe intellectually that there is a God. We may defend the truth of His Existence, or His Attributes, but we cannot know Him (savingly that is), unless we obey Him, and for the plain reason that He will not allow us. The knowledge of God comes not from reasoning, or from books, even from the Bible, but from the Holy Spirit, given to each person by a particular act of God's Will, and is a knowledge of such a sort that we pray to Him and treat Him as a Father, and confess our sins to Him, and hope in His mercy. We trust Him, we commit our way to Him, we fear His displeasure more than His punishments. Now all this depends upon our keeping His commandments. If it be asked which, we reply, that commandment which at any moment we may be tempted to break. We must look into ourselves respecting this matter. If we habitually break any commandment of God which He brings before us by the action of our conscience, then we cannot say that we know God. Expositors give different shades of meaning to the verbs in this sentence. Thus Dr. Plummer, "Herein we come to know that we know Him." Alford, followed by Bishop Alexander, "Hereby we do know that we have the knowledge of Him." "And in this we perceive that we know Him if we observe His commandments" (Westcott). But all amount to the same thing.

St. Augustine explains the commandments to be love: "Mark the Gospel, whether this be not the commandment, 'A new commandment,' saith the Lord, 'give I unto you, that ye love one another.' What is perfection of love? To love even our enemies, and love them that they may be brethren. For not a carnal love ought ours to be. To wish a man temporal weal is good; but though that fail, let the soul be safe. Dost thou wish life to any that is thy friend? Thou doest well. Dost thou rejoice in the death of thine enemy? Thou doest ill. But haply both to thy friend the life that thou wishest him is not for his good, and to thine

4 [d] He that saith, I know him, and keepeth not his commandments, [e] is a liar, and the truth is not in him.

5 But [f] whoso keepeth his word, [g] in him verily is the love of God perfected: [h] hereby know we that we are in him.

[d] ch. i. 6. & iv. 20.
[e] ch. i. 8.
[f] John xiv. 21, 23.
[g] ch. iv. 12.
[h] ch. iv. 13.

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enemy the death that thou rejoicest at hath been for his good. It is uncertain whether this present life be profitable to any man or unprofitable; but the life which is of God, without doubt is profitable. So love thine enemies as to wish them to become thy brethren; so love thine enemies as that they may be called into thy fellowship. For so loved He Who hanging on the Cross, said, 'Father forgive them, for they know not what they do.'"

4. "He that saith, I know him, and keepeth not his commandments, is a liar." By assuming a particular case of a man who says "I know him," the Apostle seems to imply that it was no uncommon thing to make this boast of knowing God without having that proof in oneself without which any such assertion is false.

The self-deception is as rife to-day as it was in the Apostle's time. There are those in this town belonging to the so-called Salvation Army who say that sin in believers is not accounted by God to be sin.

5. "But whoso keepeth his word, in him verily is the love of God perfected." "Keepeth his word" no doubt expresses a higher thing than keeping His commandments. "Keeping commandments" seems to be the keeping of precepts; "keeping God's word" seems to imply such things as holding firmly to and realizing the Incarnation, the Atonement, the Second Coming, the mystical Body.

"In him is the love of God perfected." Does the Apostle here speak of the Christian ideal, or of particular persons who had come under his knowledge and observation? I think the former. But we must remember that St. John, in speaking of perfection, speaks not of the perfection of an angel who has no sinful flesh to clog the God-ward motions of his spirit, but of a human being whose flesh is not yet renewed, though his spirit is. If a man realized

[i] John xv. 4, 5.
[k] Matt. xi. 29. John xiii. 15. 1 Pet. ii. 21.
[l] 2 John 5.
[m] ch. iii. 11. 2 John 5.

6 [i]He that saith he abideth in him [k]ought himself also so to walk, even as he walked.

7 Brethren, [l]I write no new commandment unto you, but an old commandment [m]which ye

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7. "Brethren." So K., L., most Cursives, Æth.; but ℵ, A., B., C., P., twenty Cursives, Vulg., Sah., Copt., Syriac, read, "beloved" (ἀγαπητοί).

the full word of God he would be as near to God in love as one can well be in this state of things.

"Hereby know we that we are in him." Thus conversely the Lord says "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." It is not by profession that we know that we are in Him, neither is it by lively feelings. Neither is it by Baptism alone, nor by eating of the Flesh of the Son of Man, or by drinking His Blood, though the Lord said, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," but it is by keeping His word, for this includes all else.

6. "He that saith he abideth in him ought himself also so to walk, even as he walked." This is not so absolutely expressed as many of the sayings in this Epistle, but implies that the practice will in many cases come short of the profession: "He that saith . . . not 'will,' but 'ought' so to walk." Is there a tacit reproach of those who make so high a profession as to say that they abide in Him? I think that there is. There is always a great danger in making a high profession, not merely because it savours of self-approval, but because God may take us at our word, and require from us the high life which is implied in a high profession. The nearer we are to Christ the more imperative the duty of being conformed to His Image.

"Even as he walked." The most direct of the words of Christ that the disciples should follow his example, is just after He had washed their feet, "I have given you an example, that ye should do as I have done to you" (John xiii. 15).

7. "Brethren, I write no new commandment unto you, but an old commandment." The Apostle here alludes to the law of love. This was an old commandment. It was part of the original law written in the heart of mankind. It was renewed in the law of Moses, "Thou shalt love thy neighbour as thyself," and was con-

had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, [n] a new commandment I write unto you, which thing is true in him and in you: [o] because the darkness is past, and [p] the true light now shineth.

[n] John xiii. 34. & xv. 12.
[o] Ro. xiii. 12. Eph. v. 8. 1 Thess. v. 5, 8.
[p] John i. 9. & viii. 12. & xii. 35.

7. "From the beginning" (at end of verse). Omitted by ℵ, A., B., C., P., nine Cursives, Vulg., Sah., Copt., Syriac, &c.; but retained by K., L., and most Cursives.

stantly brought out in different shapes in the Old Testament. Thus, "Love ye the stranger, for ye were strangers in the land of Egypt" (Deut. x. 19). "Blessed is he that considereth the poor and needy" (Ps. xli). "What doth the Lord require of thee but to . . . love mercy" (Micah vi. 8).

"Which ye had from the beginning. The old commandment is the word which ye have heard." The first thing which Christians were taught was that they were to "love one another." This was to be coincident with their belief in Christ, as the Apostle says afterwards: "This is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as he gave us commandment."

8. "Again, a new commandment I write unto you." "A new commandment"—in what sense new, for it is in one respect the same as the old, being a command to love? evidently in this way, that it was put on a new basis and enforced with new sanctions—in fact, it was regenerated in Christ. Before it was simply the commandment to "love one's neighbour as oneself." Now it is "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." And He repeats it, "This is my commandment, that ye love one another, as I have loved you" (John xiii. 34; xv. 12).

"Which thing is true in him and in you." This seems to mean that the commandment is true that received its perfect fulfilment in Him, because He said, "as I have loved you." It was not a commandment to love simply, but a commandment to love one another "as I have loved you," and it is true in you because ye receive it and act upon it in its new form and significance.

"Because the darkness is past, and the true light now shineth."

q 1 Cor. xiii. 2. 2 Pet. i. 9. ch. iii. 14, 15.

9 q He that saith he is in the light, and hateth his brother, is in darkness even until now.

The old commandment was fitted to the old state of things before Christ came, which was a state of comparative darkness; "now the true light shineth," and the old knowledge seems dark in comparison. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This was said to those who were in the Old Light, and it assumes that they were in darkness.

9. "He that saith he is in the light, and hateth his brother, is in darkness." The Apostle, in this and the foregoing verses, seems to have especially in view the dangers of an unreal profession: "He that saith I know him and keepeth not his commandments;" "He that saith he abideth in them, ought himself also so to walk;" "He that saith he is in the light, and hateth his brother." Does the Apostle here allude to Gnostical professions, or professions made by Antinomian heretics? We cannot tell for certainty, but this we can say with the most absolute certainty, that in this our day the same professions are made by men and women who know not what these professions involve. There is the same divorce of knowledge from practice; the same boasting about enlightenment totally apart from charity.

"Thus some man is of a pagan become a Christian. Mark well: Behold, he was in darkness while he was pagan; now he is made henceforth a Christian, thanks be to God say all joyfully. The Apostle (the Epistle) is read where he saith joyfully, 'For ye were sometime darkness but now are ye light in the Lord.' Once he worshipped idols, now he worships God; once he worshipped the things he made, now he worships Him that made him. He is changed, thanks be to God, say all Christians with joyful greeting. Why? because henceforth he is one that adores the Father, the Son, and the Holy Ghost; one that detests devils and idols. Yet still is John solicitous about our convert. While many greet him with joy, by him he is still looked upon with apprehension. Brethren, let us gladly welcome a mother's solicitude. Not without cause is a mother solicitous about us when others rejoice; by the mother I mean charity, for she dwelt in the heart of John when he said these words. What is it that he fears? 'He that saith he is in the light;' what is this 'he that saith now he is a

10 [r] He that loveth his brother abideth in the light, and [s] there is none † occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and [t] walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

[r] ch. iii. 14.
[s] 2 Pet. i. 10.
† Gr. *scandal.*
[t] John xii. 35.

Christian, and hateth his brother, is in darkness even until now.' Which there is no need to expound, but to be glad of it if it be not so, or to bewail it if it be." (Augustine.)

10. "He that loveth his brother abideth in the light." Here the Apostle seems to make one Christian grace, loving one's brother, to be instead of all, and in one most important sense it is so, for Christian graces which are the fruit of One Holy Spirit cannot be alone or by themselves. The same Spirit who instills into the mind of the Christian love of his brother, will instill into him purity, and honesty, and the government of his tongue. One grace may predominate, but all the rest will be there.

"And there is none occasion of stumbling in him." It has been made a question whether this "occasion of stumbling" is in the man himself, or in the example he gives to his neighbours; but surely the matter ought not to give occasion to a moment's debate. If there is occasion of stumbling in the man he must set a less holy example. If he causes his neighbours to stumble in their Christian walk, it is because his own Christian walk is not perfect.

11. "But he that hateth his brother is in darkness, and walketh in darkness." The Apostle constantly does that which every modern author eschews, he repeats himself. He had said just before (verse 9) "he that hateth his brother is in darkness," now he says it again with the addition "and walketh in darkness," and as one must do who walks in darkness, he knoweth not whither he goeth, *i.e.*, he knoweth not whether his path is towards heaven or towards hell, at least he knoweth not its final issue.

I cannot help noticing here the difference between St. John and almost all modern Evangelical writers. The modern writer enforcing conversion and its attendant light, whether he is a Romanist or a Calvinist, or a Plymouth brother, always makes light to consist in the acceptance of doctrine. I was brought up amongst this, and my earliest friends were those who believed that the true test

12 I write unto you, little children, because [u] your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him [x] *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

[u] Luke xxiv. 47. Acts iv. 12. & x. 43. & xiii. 38. ch. i. 7.

[x] ch. i. 1.

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13. "I write." So K., some Cursives, and Vulgate; but ℵ, A., B., C., L., P., thirty-five Cursives, Sah., Copt., Syriac, &c., read, "I wrote" (ἔγραψα).

of light was that a man should accurately discriminate between Justification and Sanctification, so that St. John's statements upon love being the true test of light were to us incredible; but whether the whole religious world denies it or makes nothing of it, it is so, and if we do not see it, we must pray earnestly to God, that He may reveal this to us.

12. "I write unto you, little children, because your sins are forgiven you," &c.

13. "I write unto you, fathers, because ye have known him that is from," &c. "I write unto you, young men." Many questions, and difficult of solution, are suggested by this place. (1st.) Does the Apostle write to little children in point of age, to fathers as old men, to young men as those who have scarcely attained to middle life? Almost all expositors consider that he writes to little children, whether *παιδία* or *τεκνία*, as including all, for in comparison with himself, they might all be called "children." Thus the Lord asks, "Children, have ye here any meat?" (John xxi. 5), or St. Paul writes, "My little children, of whom I travail in birth again," &c. (Gal. iv. 19). He assumes, as St. Paul would, that though in malice they would be as little children, in understanding they would be as men.

But does he mean by "fathers" old men in point of age? We cannot gather this with any certainty from his saying, "Because ye have known him that is from the beginning." For it is exceedingly unlikely that any of them had known personally the "Word made flesh." And again when he says, "I write unto you, young men, because ye have overcome the wicked one," we cannot but think that he has in his eye far more than the young in age. If

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because [y] ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

[y] Eph. vi. 10.

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he does, his exhortation is very different from that of his brother Apostle, "Young men exhort to be sober minded."

I cannot but think that under the name of children, fathers, and young men, he writes to all. "Little children" would be those who remained in the grace of their new birth, as children remain in the freshness and bloom of their innocence. "Fathers" would be those who, like human fathers, had known the ancients, and who could build up a new generation by recounting to them their sayings. "Young men" would be like those who were bravely maintaining their conflict with the enemies of God and their own souls. This seems to be the interpretation of Augustine: "'I write unto you, fathers.' Why first sons? Because your sins are forgiven you through His name, and ye are regenerated unto a new life; therefore sons. Why fathers? Because ye have known Him that is from the beginning; for "the beginning" hath relations unto fatherhood. Christ new in flesh, but ancient in Godhead . . . . 'I write unto you, young men.' There are sons, are fathers, are young men. Sons because begotten, fathers because they acknowledge the beginning. Why young men? Because ye have overcome the wicked one. In the son's birth; in the father's antiquity; in the young man's fortitude."

Still, with respect to young men, we are to remember the difference between a normal heathen young man and a Christian. The one, the first, would be enslaved by youthful lusts, the other would flee from them. The one would be led captive by Satan at his will, the other would in the strength of Christ resist the devil, and he would, as God had promised, flee from him.

2. But another difficulty has to be faced. There are two pairs of triplets. "I write unto you children, fathers, young men," and then again with a difference of tense, "I have written to you, children, fathers, young men." When had he written? Some suppose when he wrote the Gospel, others an Epistle now lost; others suppose that he alludes to the first part of this Epistle

15 [z] Love not the world, neither the things *that are* in the world. [a] If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the

[z] Rom. xii. 2.
[a] Matt. vi. 24. Gal. i. 10. Jam. iv. 4.

(ending, that is, with ii. verse 11). It is difficult pronouncing a judgment. I cannot help thinking that he merely meant to emphasize, by this repetition, his lesson, first, "I write," then "I wrote," or "I have written." The form is unusual, but we must remember that the Apostle's object was not to write finely, but to impress, to beat in, to inculcate the truth.

15. "Love not the world, neither the things that are in the world." What is the world? Evidently the society of sinful men, or of men alienated from God. Even in Christian countries such seem to be the majority.

But what means he by "the things that are in the world?" I cannot think that he means the natural objects and phenomena in the world, the mountains, the seas, the rivers, and their inhabitants, for these, though in the world, are the works of God, and to all appearance untainted with the moral evil inherent in man: but he probably has in his mind the works of man, the majestic architecture, the magnificent pictures, the life-like statues, the things which men spend lives in collecting—gems, medals, richly set jewels, and such things. These are tainted, and unless we narrowly watch ourselves, these take up the thoughts which should be bestowed on infinitely better things. But even the grandest and loveliest scenes in nature, such is the perversity of men, may be admired without exciting one thought of the Creator.

If any man love the world, the love of the Father is not in him. Notice the "love of the Father," not of God, but "of the Father," because we being members of Christ are children of God. And so we love God, not as Creator merely, but as our Father in Christ.

16. "For all that is in the world, the lust of the flesh, and the lust of the eyes," &c. "The lust of the flesh." These are the animal desires—desires which pertain to the lower part of our nature, which are implanted in us by God, but which have to be kept under restraint and to be subdued to the Spirit, for if they rule us they are sin. There is a list of the works of the flesh given

flesh, [b] and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And [c] the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

[b] Eccles. v. 11.
[c] 1 Cor. vii. 31. Jam. i. 10. & iv. 14. 1 Pet. i. 24.

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by St. Paul in Gal. v. These are the lusts of the flesh, accomplished and in action, and so are "Works of the flesh," and it stands to reason that the love of such things will wholly incapacitate us from enjoying the Kingdom of God.

But what is the lust of the eyes, as distinguished from the lusts of the flesh? In its highest form it must be a constant craving to see what is beautiful. Now this is given to us by God to ennoble us; but when it subdues us, and we think of it more than all else—if the craving to see and to enjoy the sight of earthly beauty puts out of sight the infinite loveliness of God and of Christ, and of holiness and goodness, then it is "not of the Father." It separates us from God in a higher way, and not as grossly, but as effectually as the lust of the flesh.

"And the pride of life." This seems to require no explanation. It is ostentation, ostentation vaunting itself in magnificent houses, rich furniture, expensive equipages, sumptuous clothing and repasts. All these are "not of the Father, but of the world," if men live for them and set their hearts upon them. They may not be bad in themselves if they are not lived for, and do not minister unto pride; but those who enjoy the lawful possession of these things should sanctify their use by making as many as possible partakers of them with themselves. Above all, they should remember that the Eternal Son, when He came to dwell amongst us, possessed none of these things, but was poor, humble, despised, and rejected of His brethren.

17. "The world passeth away." Thus St. Paul, "The fashion of this world passeth away" (1 Cor. vii. 31). Thus St. Peter, "The earth also, and the works that are therein shall be burned up" (2 Pet. iii. 10).

"And the lust thereof." That is, the evil desires and their gratification, the things which excite and minister to the lusts of the flesh, the lust of the eyes, and the pride of life. These pass away. Augustine has a passage of remarkable eloquence on this

18 [d] Little children, [e] it is the last time: and as ye have heard that [f] antichrist shall come, [g] even now are there many antichrists; whereby we know [h] that it is the last time.

[d] John xxi. 5.
[e] Hebr. i. 2.
[f] 2 Thess. ii. 3, &c. 2 Pet. ii. 1. ch. iv. 3.
[g] Matt. xxiv. 5, 24. 2 John 7.
[h] 1 Tim. iv. 1. 2 Tim. iii. 1.

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passing away of things temporal: "What wilt thou? Whether wilt thou love the things of time, and pass away with time, or not love the world, and live to eternity with God? The river of temporal things hurries one along: but like a tree sprung up beside the river is our Lord Jesus Christ. He assumed flesh, died, rose again, ascended into heaven. It was His will to plant Himself in a manner beside the river of the things of time. Art thou rushing down the stream to the headlong deep? Hold fast the Tree. Is love of the world whirling thee on? Hold fast Christ. For this He became temporal, that thou mighest become eternal. If a man holds fast to Christ, he holds to the will of God, which is fully revealed in Christ, and Christ only.

18. "Little children, it is the last time." Literally, "It is the last hour." Some, as Bishop Westcott, have rendered this "It is a last hour." But it is difficult to suppose that St. John could have written such a thing, for *a* last hour implies more than one, perhaps many, whereas there can be properly but one last hour.

There have been many explanations of this place—all with the view of obviating the difficulty of supposing that St. John thought the end of the world very near, and Christ close at hand. But if he supposed that Christ was close at hand, he would be in the very frame of mind which Christ Himself inculcated upon His disciples over and over again—that they were to watch for the coming of an unknown day, which might come immediately, and might be postponed for ages. "Watch ye, therefore, for ye know not when the Son of Man cometh, either at evening, or at midnight, or at the cock crowing, or in the morning." So that each disciple was found to be ready to welcome the Lord at any moment, from His departure at the Ascension to the time (yet future) when He will actually appear in the clouds of heaven. But the Antichrist must precede the Lord's coming, and so the Apostle writes: "Ye have heard that Antichrist shall come."

19 [i] They went out from us, but they were not of us; for [k] if they had been of us, they would *no doubt* have continued with us: but *they went out,*

[i] Deut. xiii. 13. Ps. xli. 9. Acts xx. 30.
[k] Matt. xxiv. 24. John vi. 37. & x. 28, 29. 2 Tim. ii. 19.

This is exactly parallel to what St. Paul writes: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. ii. 3). St. John sees in the many Antichrists the falling away prophesied of by St. Paul, which was to precede the Anomos, the Antichrist.

Now it may be said that St. John was mistaken, but he was not, unless it be a mistake to be conformed to the will of Christ. Christ intended his followers to be ready for a coming, which might take place at any time, and they were; and they showed this by being at the first in an attitude of expectation, which they could not have been in if they supposed that the end, the last hour, would be long delayed. The "many Antichrists" of St. John are those involved in the falling away foretold by St. Paul. The actual Antichrist, or Man of Sin, or lawless one, would have many precursors.

19. "They went out from us, but they were not of us; for if they had been of us," &c. "Of us." That is, really ours in heart and soul.

"For if they had been of us they would (no doubt) have continued with us." They would not necessarily have continued. There was no necessity from without, as from predestination, that they should be always members of Christ, the cause of falling away was within. For some reason or other, known only to the Searcher of hearts, they had entered into the Church, or become Christians, when they had not realized the true principles of the Gospel, and having, as the Lord expresses it, no root in themselves, they had for a while believed, and in time of temptation fallen away. The question has been asked, What reason, in that age of persecution, had they for entering into the Church at all? and this has been answered by assuming that they were originally Jews who entered into the Church in order that they might enslave it and subdue it to their opinions; but this is scarcely likely. If they became Christians whilst under the dominion of sin, or of any evil opinion, they would never be heart and soul joined to the Body

l 1 Cor. xi. 19.
m 2 Cor. i. 21. Hebr. i. 9. ver. 27.
n Mark i. 24. Acts iii. 14.
o John x. 4, 5. & xiv. 26. & xvi. 13. ver. 27.

[l] that they might be made manifest that they were not all of us.

20 But [m] ye have an unction [n] from the Holy One, and [o] ye know all things.

21 I have not written unto you because ye know

20. "Ye know all things." So A., C., K., L., most Cursives, Vulg., Copt., &c.; but ℵ, B., P., Sah., read, "ye all know."

of Christ, and Satan would find them fit instruments for his purpose of dividing or defiling the Church.

"But they went out that they might be made manifest that they were not all of us." It was a merciful dispensation of God to allow them to show themselves in their true colours. By this the Church was saved from the scandal which they brought on it by their evil conduct, and by the danger arising from their presence within its pale.

20. "But ye have an unction from the Holy One." As Jesus Christ is the Anointed One, so are His members anointed ones, and anointed with the Holy Ghost, so that they should know all the truth. "He shall guide you into all the truth." This was said to the Apostles, but it is true, in a certain measure, of all true Christians. Of course it does not mean that they shall be guided into all the truth unless they take pains by prayer, and reading of Scripture, to build themselves upon their most holy faith, but if they devoutly use the means which God has appointed they shall be preserved from all anti-Christian error such as St. John proceeds to specially warn them against.

"And ye know all things." There is a considerable difference of reading. Two MSS., ℵ and B, read "ye all do know." "Ye all, through your unction by the Holy Spirit, have knowledge." Many expositors suppose that St. John here alludes to the claims to Gnosis of the Gnostics. "Notwithstanding their pretensions, ye have the true knowledge," or "ye all have it."

21. "I have not written unto you because ye know not the truth, but," &c. This is one of that very large number of passages in the Apostolical Epistles which teach us that the persons to whom they were written were already in possession of all truth through the original oral teaching, and all that the Epistles did for

not the truth, but because ye know it, and that no lie is of the truth.

22 [p] Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

[p] ch. iv. 3. 2 John vii.

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them is to remind them of what they knew, and sometimes put it into new lights and enforce it.

"And that no lie is of the truth." What this lie is, is evident from the next verse. Truth and falsehood are absolutely antagonistic to one another. Truth cannot proceed out of falsehood, neither can falsehood spring out of truth.

22. "Who is a liar but he that denieth that Jesus is the Christ?" This Simon Magus did and Ebion and Cerinthus, but it is probable that St. John meant not the heresiarchs only, but their followers. The whole truth of Christianity is involved in the one fact that Jesus is the Christ. For the Christ is the last and most perfect manifestation of God that all men looked for. If Jesus was the Christ, He was the especial messenger of God, and so all that He said of Himself and of His relations to the Father must be true, for God would not send one into the world to represent Him who would misrepresent Him. So that if He be the Christ, He is the Son of God in the proper sense of the word, He is God's own proper Son (ἴδιος). He is so the image of God that "he that hath seen him hath seen the Father." His Life is the Ransom for the many; His Intercession is so availing that "whatsoever we ask of the Father in His Name He will give it us." So that the whole revelation of God which we call Christianity is all in this one fact that Jesus is the Christ; but the Apostle proceeds:

"He is antichrist, that denieth the Father and the Son." But cannot men hold that God is the Father, without holding that Christ is the Son? No; that they cannot do, for the terms Father and Son are correlatives. There cannot be a true and proper Father without a Son. That Jesus Christ is the only begotten entitles the Supreme Being to the name of the Father. He is the Father Who was never without the Son, for the Son was begotten of the Father before all the ages—from all eternity.

So that he is veritably Antichrist who denies that Jesus is the Christ, the Son of God. Nothing can so oppose the whole work

q John xv. 23. 2 John 9.
r John xiv. 7, 9, 10. ch. iv. 15.

23 q Whosoever denieth the Son, the same hath not the Father: [*but*] r *he that acknowledgeth the Son hath the Father also.*

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23. The words printed in Italics in the Authorized version are in the text of ℵ, A., B., C., P., the Vulgate, Copt., Syriac, &c., and so should form part of the text. They are omitted in K., L., and many Cursives.

and mission of Christ as to deny the relations between God and Christ as Father and Son.

23. "Whosoever denieth the Son, the same hath not the Father." "Because Christ said, No man cometh unto the Father but by me." If a man denies the Son he not merely falls back into dead Judaism, but he has not even the Old Testament, for all of it was written to prepare the way for the coming of the Son of God.

It is a remarkable fact that Mahomet, who denied the divinity of Christ, though professing to acknowledge the same God as that revealed in the Old Testament, inserted in his confession of faith, that God was unbegetting—He never had a true and real Son.[1]

"But he that acknowledgeth the Son hath the Father also." He cannot acknowledge or confess Jesus Christ as the Son of God without acknowledging God as His true Father, and as acknowledgment, in the language of Scripture, is always considered as the issue of true faith, he must believe in the Fatherhood of God in the sense of His having Christ as His Only Son, and hence he "has" the Father.

The latter clause, which was in italics in the old Authorized, has been put into the text, the Revisers having the authority of ℵ, A, B, C, which were unknown to the older translators.

24. "Let that therefore abide in you which ye have heard from the beginning," *i.e.*, "which ye have heard at your first conversion,

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1 "'Whosoever denieth the Son,' &c. This is a very plain refutation of those who, in modern times, use fervent language respecting the Fatherhood of God, but refuse to acknowledge the Deity of Christ. Such language might have been religious in Jews before the Son of God had been revealed clearly by the Incarnation, but since that Revelation has been given it becomes a profane detraction from the honour of God to hold any doctrine of His Fatherhood towards men which is dissociated from the Fatherhood towards Christ, and hence from His love in sending His Son to be our Saviour."—BLUNT.

24 Let that therefore abide in you, [s] which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, [t] ye also shall continue in the Son, and in the Father.

[s] 2 John 6.

[t] John xiv. 23. ch. i. 3.

25 [u] And this is the promise that he hath promised us, *even* eternal life.

[u] John xvii. 3. ch. i. 2. & v. 11.

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24. "Therefore." So K., L., most Cursives; but ℵ, A., B., C., P., seven or eight Cursives, omit "therefore."

when you were instructed in the doctrine of the Father and of the Son."

"Abide in you." Remain in you; the same word in each clause. To abide or remain, when said of God's Word, means that it abides as a living principle. Thus the Lord says, "If ye abide in me and my words abide in you." This "word" which they "heard from the beginning," is of course the word respecting the Incarnation, and the reality of the Sonship of Christ—His being in the Father and the Father in Him, and what issues from this, the infinite merits of His Death as an atoning Sacrifice, and His Ascension to be our Intercessor, and the new birth of water and of the Spirit into Him, and the eating of His Flesh and the drinking of His Blood.

"If these words remain in you, ye also shall continue," *i.e.*, abide or remain, have your home, your dwelling, your life, "in the Son, and in the Father."

25. "And this is the promise that he hath promised us, even eternal life." It has been made a question what specific promise of Christ this refers to. If we are led by what immediately precedes, it is some promise connected with "abiding" in Him. There are several, as "He that eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last day," almost immediately followed by "He that eateth my Flesh and drinketh my Blood, dwelleth in me and I in him" (John vi. 54, 56); or "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent," and if His words abide in us (verse 24) we shall continue in the Son and in the Father, and this cannot but be eternal life; and again, "My sheep hear my voice, and I know them, and they follow me, and I

26 These *things* have I written unto you [x] concerning them that seduce you.

27 But [y] the anointing which ye have received of him abideth in you, and [z] ye need not that any man teach you: but as the same anointing [a] teacheth you of all things, and is truth, and is

[x] ch. iii. 7. 2 John 7.
[y] ver. 20.
[z] Jer. xxxi. 33, 34. Hebr. viii. 10, 11.
[a] John xiv. 26. & xvi. 13. ver. 20.

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27. "The same anointing." So A., K., L., most Cursives; but ℵ, B., C., P., some Cursives, Vulg., read, "his anointing."

give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." All these taken together vindicate the words of the Apostle. "This is the promise that he hath promised us, even eternal life."

26. "These things have I written unto you concerning them that seduce you," or that would lead you astray. These things that he had written are all on one point—that the seducers would undermine their faith in Jesus as the Christ the Son of God, and so would deprive them of their hold of and their abiding in the Father and the Son. It is a living belief in the Christ the Son of God and the Son of man which is their eternal life, and from which Satan and his emissaries would dislodge them.

27. "But the anointing which ye have received of him abideth," &c. The Apostle, whilst he warns his converts in very plain terms of their danger from these deniers of God and of Christ, yet encourages them by assuming that the anointing with the Holy Ghost which they had received at their Baptism or at the laying on of hands, was yet abiding in them, so consequently they needed no teaching as though they were ignorant, though they needed exhortation to live up to all they had received from the teaching of the Divine Anointing.

"The same anointing teacheth you of all things, and is truth, and is no lie." Why is it that the Apostle repeats this, that the anointing of the Holy Ghost is as to what it teaches true, and no lie? It is to be remembered that Christianity was then a new thing, a thing of seventy or eighty years, and had not a prestige of eighteen hundred years to support it. There was no accumulation of centuries of devout Christian opinion to support a New Testament statement as there is now. And so St. John believed an as-

no lie, and even as it hath taught you, ye shall abide in || him.

|| Or, *it.*

28 And now, little children, abide in him; that, [b] when he shall appear, we may have confidence, [c] and not be ashamed before him at his coming.

[b] ch. iii. 2.
[c] ch. iv. 17.

29 [d] If ye know that he is righteous, || ye know that [e] every one that doeth righteousness is born of him.

[d] Acts xxii. 14.
|| Or, *know ye.*
[e] ch. iii. 7, 10.

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28. "When he shall appear." So K., L., most Cursives, &c.; but ℵ, A., B., C., P., Sah., Copt., Arm., read, "If he shall appear."

severation of this kind to be necessary then which we should not think of now using.

"Even as it hath taught you, ye shall abide (or abide ye) in him." It hath taught you the Incarnation and the true Sonship of the Redeemer, and kindred truths, and by the firm holding of such things ye abide in Him."

28. "And now, little children, abide in him; that, when he shall appear, we," that is, your pastors. The place is analogous to 1 Thess. ii. 19, "What is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" If at last, when the Lord comes, the spiritual children of the Apostles and first teachers are found to be hypocrites or unapproved (*ἀδόκιμοι*) they will be ashamed: at least so they are represented as being.

29. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." The one sign of the permanency of the new birth is doing righteousness. This must not for a moment be taken to mean that if a heathen man does one or two isolated acts of righteousness, he is in the same state as the man who is baptized and is a consistent member of the Christian Church, but it rather means that a member of the Christian Church shows his internal hold of Christ only by a life of righteousness. Still, any doing of righteousness in a heathen would be held by the Apostle to come from God, and a desire on God's part that righteousness should be consummated in him by his being made a partaker of the Christian covenant.

CHAP. III.

[a] John i. 12.
[b] John xv. 18, 19. & xvi. 3. & xvii. 25.
[c] Isai. lvi. 5. Rom. viii. 15. Gal. iii. 26. & iv. 6. ch. v. 1.
[d] Rom. viii. 18. 2 Cor. iv. 17.

BEHOLD, what manner of love the Father hath bestowed upon us, that [a] we should be called the sons of God: therefore the world knoweth us not, [b] because it knew him not.

2 Beloved, [c] now are we the sons of God, and [d] it doth not yet appear what we shall be: but

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1. "That we should be called the sons of God." ℵ, A., B., C., about twenty Cursives, Vulg., Sah., Cop., Syriac, add, "we are"—"we are children of God."

1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "What manner of love," *i.e.*, what surpassingly great love.

"That we should be called the sons (or children, *τέκνα*) of God."

"Therefore the world knoweth us not, because it knew him not." Thus the Lord said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 18, 19).

"Knoweth us not, because it knew him not." Knoweth us not, and does not recognize our supernatural parentage, our knowledge of another world, even a spiritual one. This is not within reach of the world's vision; and so it was with our Master, the Son of God Himself. The world of His day, though possessing a God-given religion and worship, knew Him not. They asked: "Is not this the carpenter's son?" Some said: "If this man were a prophet he would have known," &c. (Luke vii. 39). St. John said: "Though he had done so many miracles, yet believed they not on him" (John xii. 37).

2. "Beloved, now are we the sons of God." No matter how poor, how persecuted, how despised we are, we are yet the children of the Highest.

"And it doth not yet appear what we shall be." "Eye hath

we know that, when he shall appear, [e] we shall be like him; for [f] we shall see him as he is.

3 [g] And every man that hath this hope in him purifieth himself, even as he is pure.

[e] Rom. viii. 29. 1 Cor. xv. 49. Phil. iii. 21. Col. iii. 4. 2 Pet. i. 4.
[f] Job xix. 26. Ps. xvi. 11. Matt. v. 8. 1 Cor. xiii. 12. 2 Cor. v. 7.
[g] ch. iv. 17.

2. "But we know that." ℵ, A., B., C., P., &c., omit "but."

not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (1 Cor. ii. 9).

"But we know that when he shall appear we shall be like him." "Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. iii. 20).

It is doubtful whether we should read, "He shall appear," or "it shall appear," or "be manifested," that is, our future state of blessedness, but neither makes any real difference.

"We shall be like him." In both spirit and body. The likeness of the soul to the Son of God will not be hidden, but will be manifest in the renewed body, which, like the Body of the Lord when He was transfigured, "will shine forth like the sun in the kingdom of the Father" (Matth. xiii. 43).

"We shall be like him, for we shall see him as he is." "The tongue hath done what it could, hath sounded the words: let the rest be thought by the heart. Return we, therefore, to that unction of Him, return we to that unction which inwardly teacheth that which we cannot speak, and because ye cannot at present see, let your part and duty be in desire. The whole life of a good Christian is a holy desire. Now what thou longest for thou dost not yet see: howbeit by longing thou art made capable; so then when that is come which thou mayest see thou shall be filled." (Augustine.)

3. "And every man that hath this hope in him purifieth himself," &c. "In him," rather "upon him;" the hope rests upon Him, and is founded on His love and truthfulness.

"Purifieth himself, even as he is pure." The hope is the hope of dwelling in a place into which nothing entereth which defileth. There can be no impure and sensual gratifications in the presence of God and in the company of Holy Angels.

"Purifieth himself, even," &c. "See how He does not take away

h Rom. iv. 15. ch. v. 17.
i ch. i. 2.
k Isai. liii. 5, 6, 11. 1 Tim. i. 15. Hebr. i. 3. & ix. 26. 1 Pet. ii. 24. l 2 Cor. v. 21. Hebr. iv. 15. & ix. 28. 1 Pet. ii. 22.

4 Whosoever committeth sin transgresseth also the law: for [h]sin is the transgression of the law.

5 And ye know [i]that he was manifested [k]to take away our sins; and [l]in him is no sin.

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5. "Our sins." "Our" omitted by A., B., P., Vulg., &c.; retained by ℵ, C., K., L., most Cursives, Syriac, &c.

free-will, in that he saith 'purify himself.' Who purifieth us but God? Yea, but God doth not purify thee if thou be unwilling. Therefore in that thou joinest thy will to God, in that thou purifiest thyself; thou purifiest thyself not by thyself, but by Him who cometh to inhabit thee." (Augustine.)

4. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." Almost all modern interpreters translate this, "Whosoever doeth sin doeth also lawlessness;" but I question whether the meaning of the Apostle is not much weakened, in English ears at least, by this translation. The Latin rendering is by the word "iniquitas," iniquity. St. John evidently intends to intensify the evil of sin by saying that it is anomia, but lawlessness is in our day applied to many who cannot be called iniquitous or wicked. A savage tribe who are living without settled law are called lawless without at all imputing to them actual wickedness. A number of clergymen of the highest moral character were a short time ago freely accused of lawlessness, because they felt it their duty to obey a rubric which they conceived they had sworn to obey at their ordination. No doubt the word "anomia," as to its derivation, means lawlessness, but the question is, does our use of the term lawlessness represent the Apostle's meaning? I believe it does not. Bengel, following Augustine, translates it by "iniquity." The meaning of St. John is better reproduced by Augustine: "Let no man say, Sin is one thing, iniquity is another: let no man say, I am a sinful man, but not a doer of iniquity."

5. "And ye know that he was manifested to take away our sins, and in him," &c. So that committing sin and doing iniquity frustrates, so far as we are concerned, the purpose for which Christ was manifested as the Son of God Incarnate.

6 Whosoever abideth in him sinneth not: [m] whoso-
ever sinneth hath not seen him, neither known
him.

[m] ch. ii. 4. & iv. 8. 3 John 11.

"In him is no sin." If this be so, then if we are to be like Him, and enjoy His presence, we must purify ourselves from all sin—not partially, not tolerating the presence of any evil lusts within us, but we must "purify ourselves, even as he is pure."

6. "Whosoever abideth in him sinneth not." As we shall, God willing, give at the end of the Epistle an excursus on St. John's view of being born again, and the kindred expressions, "abiding in Christ," and "knowing Christ," we shall not dwell at any length upon them here, but refer the reader to the excursus, where they will be all considered in connection. "Abideth in him" is, we might say, almost necessarily derived from a similar mode of speaking in John xv.: "He that abideth in me, and I in him, the same bringeth forth much fruit." It seems that it must mean "effectually abiding." If a man abiding in Christ commits some deadly sin, he casts himself out of Christ till he is restored.

"Whosoever sinneth hath not seen him, neither known him." Does this mean that any one single spiritual sight of Christ (for any other "seeing" seems out of the question) will render sin impossible? If the Apostle spoke from his own point of view, he might mean this, for the sight of Christ was to him so blessed, so transforming, so elevating a reality, that he might say: "I cannot conceive that anyone who has once seen the Divine and spiritual beauty of Christ, the King in His beauty, can ever commit sin." Alford, however, interprets the passage by the recognized use of the Greek prefects as having more of the present in its idea than the perfect, "seeth him not, neither knoweth him."

He has committed sin because he has ceased to look to Christ—he has ceased, even though for a very short time, to keep his eyes fixed on Christ.[1]

[1] First observe the tense in which the verbs stand: that they are not aorists but perfects: and that some confusion is introduced in English by our perfect not corresponding to the Greek one, but rather partaking of the Aoristic sense: giving the impression "hath never seen Him, neither known Him," whereas the Greek perfect denotes a presiding present effect resting on an event in the past. So much is this so, that ἑώρακα and many other perfects lose altogether their reference to the past event, and point simply to the

7 Little children, [n] let no man deceive you: [o] he that doeth righteousness is righteous, even as he is righteous.

8 [p] He that committeth sin is of the devil; for the devil sinneth from the beginning. For this

n ch. ii. 26.
o Ezek. xviii. 5-9. Rom. ii. 13. ch. ii. 29.
p Matt. xiii. 38. John viii. 44.

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7. "Little children, let no man deceive you: he that doeth righteousness," &c. "Let no man deceive you." Not merely no heretic, but no neighbour who whispers that sin is not real sin in those who profess Christ's Gospel.

"He that doeth righteousness is righteous." Not he who discourses about righteousness, not he who professes righteousness, but he who doeth righteousness.

"Is righteous, even as he is righteous." There is but one righteousness in the universe—the righteousness of the character of God, as set forth in Jesus Christ. If any man doeth this righteousness, then he has derived this from God—then God's character is shown forth in him. He is not, of course, as righteous as God or Christ, but every part or feature of God's righteousness is reproduced in him. God's righteousness, as exhibited in Jesus Christ's life, is his standard to which he earnestly desires in all respects to be confirmed.

8. "He that committeth sin is of the devil, for the devil sinneth from the beginning." The Lord had said respecting the tares in the field that they are the children of the wicked one. And He said to the unbelieving Jews: "Ye are of your father the devil, and the works of your father ye will do."

How can things like these be said, seeing that we are so varied, and have such a mixture of good and evil within us? But, perhaps, God does not see things as we do. We think that we are in a mixed state. He looks into us, and He sees that we are good or evil—the good from Him, the evil from His enemy. So that not merely at the last day, but at present, the world is divided into two states, the good and the evil, only the evil can now become good, because repentance and faith are preached unto all; and the

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present abiding effect of it: ἔγνωκα is the present effect of a past act of cognition, "I know." Hence in very many cases the best version rendering of the Greek perfect is by the English present, so it might be "seeth him not, neither knoweth him."

purpose the Son of God was manifested, [q] that he might destroy the works of the devil.

9 [r] Whosoever is born of God doth not commit

[q] Gen. iii. 15. Luke x. 18. John xvi. 11. Heb. ii. 14.

[r] ch. v. 18.

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good are very emphatically warned that they must continue in His goodness, and work out their salvation.

"For the devil sinneth from the beginning," *i.e.*, from the beginning of the world—from the time when he was first made known as the enemy of God. It cannot mean from his creation, because a good God could not create an evil being. It may be from his fall.

"For this purpose the Son of God was manifested, that he might destroy." The works of the devil are both moral and physical, and Jesus Christ came to destroy both. He came to destroy sin and to purify any member of the human race that would accept Him, from all sin and its effects. He came to make men at peace with God and with one another and in themselves. He came to make us, as the collect teaches, the sons of God, and heirs of eternal life. Physical death also is the work of Satan, "I am come that they might have life, and that they might have it more abundantly;" "Because I live ye shall live also." "He hath abolished death and brought life and immortality to life through the Gospel." Physical disease also is in one place at least clearly recognized by the Lord as the work of Satan. (Luke xiii. 16.)

9. "Whosoever is born of God doth not commit sin, for his seed remaineth in him." This is a repetition of the thought in verse 6, "Whosoever abideth in Him, sinneth not," &c., only instead of the man abiding in Christ, Christ, as the seed of all goodness and righteousness, is said to abide in the man. It may be thus paraphrased according to the meaning of the Greek perfect: "Whosoever has been grafted into Christ, and continues in Christ, sinneth not, for by the very fact of his continuing in the state into which he has been born, the holy seed remains in him."

But how are we to understand "sinneth not"? Augustine, from the length of his comment on this place, considers it a place of extraordinary difficulty in the way of its being reconciled with chap. i. 8-9, "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He

sin; for [s]his seed remaineth in him: and he cannot sin,
[s] 1 Pet. i. 23. because he is born of God.

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finally decides that "sinneth not" means sinneth not against love; against the new commandment which Christ gave when he said, "A new commandment I give unto you, that ye love one another," but it is clear that all St. John's argument throughout this epistle respecting sin is that all unrighteousness is sin.

The new birth is a power against all sin, not only all against one, but all. A learned modern commentator, Bishop Wordsworth, considers that the solution lies in "doth not do sin" in the sense that he cannot be a sinner. "He does not say that he cannot fall into sin, (*οὐ δύναται ἁμαρτεῖν*) by ignorance, error, or infirmity . . . . but he that hath been born of God, and liveth as a son of God, cannot be a sinner, *i.e.*, an habitual one. It is inconsistent with the essential condition of his spiritual faith, by which he is dead to sin. It is contrary to the nature which he has as a child of God. This is well expressed by Didymus here, who says St. John does not assert that the man who has been born of God never will commit sin, but he asserts that he does not work sin."

This is perhaps as fair an approach to a reconciliation as in our present state of knowledge can be given, but I cannot say that it is satisfactory. May not this place, or rather these places, 1 John iii. 9, and 1 John i. 8, 9, be of the number of those which cannot be reconciled, but which can be held simultaneously, and which contain an insurmountably theoretical, but not by any means a practical difficulty.

Let us take a case: a man who was once under the dominion of sin is delivered from it. This man doth not commit sin. He is raised above it. It would be as great a difficulty for him to commit sin—I mean the sin or sins in which he was once held—as it would have been for him at one time to successfully resist them. Now this is true and bears out the words of the Apostle, "Whosoever is born of God doth not commit sin"; but suppose that such a man, through stress of temptation, falls into sin. Is such a supposition possible? If it is not, then what mean the words of the Apostle, "If we say that we have no sin, we deceive ourselves"; "If we say that we have not sinned, we make him a liar"? Now if the man in question has committed some sin, what must he do? He must not lose

a moment—a single moment—in applying to God for restoration and forgiveness, for the sin may, for the time, for aught we know, have cast him out of Christ or may have loosened most perilously his hold upon Christ. He is not for a moment to suppose that the lapse of time will heal such a spiritual wound. The Blood of Christ can only do that, and for the application of this he must not lose a moment in applying to God.

Now what made him liable to fall into sin? You say stress of temptation, or carelessness, or inadvertence. But would this have been unless he had turned his eye from Christ, or forgotten the grace of God always at hand, or allowed his past solemn dedication to God (perhaps often since renewed) to drop out of remembrance, or shut his eyes to the way of escape which God had opened to him?

Now the thought of all this will convince the reader that the man who abides in Christ, or who is born of God, and continues in the grace of his New Birth, does not commit sin, and yet if he says that he has no sin he deceives himself, but he constantly and habitually confesses his sins, and so God is faithful and just to forgive him and restore him. Well, then, here is a life above sin and yet a constant sinning and confessing of sin. Precisely so, and that is what the services of the Catholic Church teach us. We never meet together in public prayer or Eucharist without confession, and the authoritative proclamation of Absolution. This is a great paradox, that Christians should live a life above sin and yet constantly confess it, but it is not a paradox in practice, for the man who lives, like the Apostle, above, we might almost say, the reach of sin, feels far more acutely than his less spiritual brother the evil of the sin yet dwelling in his unrenewed body.

We do not know the real effect of any sin; circumstances may render a small sin more deadly than a grosser one. The reconciliation of all this God only knows, but He has given us a new birth which raises us above sin, and yet he has told us that if we say that we have no sin we have no truth in us.

"And he cannot sin because he is born of God." This must be taken not as implying a physical, but a moral impossibility. We constantly say of an honest man that he could not do such an act of fraud, or of a pure man that he cannot break the seventh commandment, and so St. John, looking at the new birth as proceeding from God, and making us partakers of the Divine Nature, says

10 In this the children of God are manifest, and the children of the devil: [t] whosoever doeth not righteousness is not of God, [u] neither he that loveth not his brother.

11 For [x] this is the ‖ message that ye heard from the beginning, [y] that we should love one another.

12 Not as [z] Cain, *who* was of that wicked one,

t ch. ii. 29.
u ch. iv. 8.
x ch. i. 5. & ii. 7.
‖ Or, *commandment.*
y John xiii. 34. & xv. 12. ver. 23. ch. iv. 7, 21. 2 John 5.
z Gen. iv. 4, 8. Heb. xi. 4. Jude 11.

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he cannot sin because he is born of God. If he sins, God's Seed abides not in him.

10. "In this the children of God are manifest, and the children of the devil." This is a repetition of the teaching of verses 7 and 8, only here St. John takes up the words of his master in John viii. 44, and plainly calls the wicked "children of Satan."

"Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "He that loveth not his brother." This naturally follows: "doeth not righteousness," for relieving the wants of others is by our Lord in Matth. xxv., laid down as the principal feature of righteousness. So that the latter clause, "He that loveth not his brother" is, after St. John's manner, made the beginning of a new section or paragraph which lasts to the end of this chapter of which the burden is "love of the brethren."

11. "For this is the message that ye heard from the beginning, that we should love one another." "From the beginning," that is, from the beginning of their Christianity. One of the first things taught them would be the new commandment: for it not only comprehends, it christianizes, as it were, all the rest.

12. "Not as Cain, who was of that wicked one, and slew his brother." Why is Cain mentioned? No doubt because he was the first whose hatred and envy bore the bitter fruit of murder, and polluted the first family with the worst of crimes.[1]

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[1] A singular reason is given by many commentators for the mention of Cain, viz., that a sect of the Gnostics made Cain an important person in their religious system. The account of them given by Irenæus is as follows: "They declare that Cain derived his being from the Supreme power, together with Esau, Korah, and the Sodomites. . . . They say that Judas the traitor had diligently studied the truth, and that it was because his knowledge of it was in advance of all others that he brought about the mystery of the betrayal." Irenæus, I. 21.

and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if [a] the world hate you.

[a] John xv. 18, 19. & xvii. 14. 2 Tim. iii. 12.

14 [b] We know that we have passed from death

[b] ch. ii. 10.

"And wherefore slew he him? Because his own works were evil, and his brother's righteous." "He that envieth loveth not. The sin of the devil is in that man, because the devil through envy cast man down. For he (Satan) fell, and envied him that stood. He did not wish to cast man down that he himself might stand, but only that he might not fall alone." (Augustine.)

13. "Marvel not, my brethren, if the world hate you." The Lord had prepared them for this by setting Himself before them as the special object of the world's hatred. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19).

14. "We know that we have passed from death unto life, because we love the brethren." We know that we have passed from death unto life, not merely because we are professing Christians, not because we are baptized, not because we can use Evangelical language, but because we love the brethren.

"We love the brethren." This must be taken as meaning, we love them with a Christian love. We love them because they are, like ourselves, in Christ, of His Body. They may differ from us in the way in which they regard some Christian truth, they may hold things which we cannot but account superstitious, but that is not to efface the fact that they hold that Christ is the veritable Son of God, and that they hope to be saved through His Merits and Intercession. This is the evil of sects and parties in the Church, that they make us look askance at men and women who are as good Christians as ourselves, and so seriously affect and undermine our own Christianity.

"We know that we have passed from death unto life." When we love men because of their Christianity, not ignoring their errors, or supposed errors, not looking as to whether they love us, but looking to this one thing, that they regard God as their

unto life, because we love the brethren. [e] He that loveth
[e] ch. ii. 9, 11. not *his* brother abideth in death.
[d] Matt. v. 21, 22. ch. iv. 20. 15 [d] Whosoever hateth his brother is a mur-

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14. "His brother." So C., K., L., P., most Cursives; but omitted by ℵ, A., B., Vulg.

Father, and Christ His only Son as their Saviour, and the Holy Spirit as given to men to prepare them for a blessed Eternity.

"He that loveth not (his brother) abideth in death." The reader will notice that the words, "his brother," are doubtful. "He that loveth not abideth in death;" that means, in his original sin and consequent death. If he has been baptized, the Baptism fails in its proper effect if he hates his brother. He has received grace in vain.

Many difficult questions arise respecting this. If a man has been ill-treated and he harbours resentment, does he abide in death? No, if he is willing to take the proper means of reconciliation. All depends upon that—at least, if we are to be guided by the words of the Lord in Matth. xviii. 15-18, and 22. The implacable man, the bearer of hatred and malice, the man who out of revenge would do another an injury, such an one abides in death. "From envy, hatred, and malice, and from all uncharitableness, Good Lord deliver us." Again, look at the bitterness occasioned by parties and sects, both in politics and religion. Are these the signs of death? They seem very near it. Should we not pray that we may hold the truth in charity, that in meekness we may instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (1 Tim. ii. 25, 26).

15. "Whosoever hateth his brother is a murderer: and ye know that no murderer," &c. Murder, the most diabolical of crimes, is not a plant which springs from the surface. It has deep roots, and the principal of these is hatred. This penetrates into the very depths of the soul, and may exist there for years, poisoning all life. If the man who harbours malice and hatred lived in another country, where the crime is not branded as it is amongst us, would it not long ere this have borne its deadly fruit? Look at the violent passion of the man who hates another, how there are moments in which he is almost beside himself with

derer: and ye know that [e] no murderer hath eternal life abiding in him.

16 [f] Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [g] whoso hath this world's good, and

[e] Gal. v. 21. Rev. xxi. 8.
[f] John iii. 16. & xv. 13. Rom. v. 8. Eph. v. 2, 25. ch. iv. 9, 11.
[g] Deut. xv. 7. Luke iii. 11.

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16. "Hereby perceive we the love (of God)." "Hereby know we love" (omitting "God"), ℵ, A., B., C.

rage—look at the slanders which he is capable of uttering—look at his infernal pleasure in hearing of some misfortune which has befallen one who is his enemy. Now all this working of evil, perhaps in secret, is known to God, and God knows how speedily the worst crime would be committed, if it were not for outward restraints, which affect nothing below the surface; and so looking within, and seeing outward actions in their first conception, He inspires His Apostle to say, "Whoso hateth his brother is a murderer."

"Ye know that no murderer hath eternal life abiding in him." Spiritual life and spiritual death cannot inhabit the same soul. One must cast out the other. No other sign of spiritual life, such as knowledge, power of expression, or discernment of doctrine, can be held to take the place of love.

16. "Hereby perceive we the love (of God), because he laid down his life for us." This should be translated "Hereby know we love, because he laid down his life for us." This is the echo of John xv. 13, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Though we cannot, because of deficiency in MSS. authority, read "of God," yet it is clear that such is the meaning. No mere man, no angel could lay down his life to redeem his fellow-creatures. The Church of God hath been purchased by the Blood of God (Acts xx. 28).

17. "But whoso hath this world's good, and seeth his brother have need." "This world's good," literally, "the life of the world (*βίος*) put for the means of living this present life;" as we term it, "a competency."

seeth his brother have need, and shutteth up his bowels *of*
[h] ch. iv. 20. *compassion* from him, [h] how dwelleth the love of
God in him?

[i] Eze. xxxiii. 31. Rom. xii. 9. Eph. iv. 15. Ja. ii. 15, 16. 1 Pet. i. 22.

18 My little children, [i] let us not love in word,
neither in tongue; but in deed and in truth.

"And seeth his brother have need." "Seeth." This does not mean sees with a hasty, passing glance, but contemplates his misery, regards his wretched condition, and hardens himself against all feelings of compassion.

"How dwelleth the love of God in him?" Our Lord says, respecting the second great commandment, "The Second is like unto the First." The love contemplated in the law of God is one and cannot be divided. It is the love of all that is good and loveable. It rests upon God because of His goodness, and it rests upon our neighbour because he is created in the likeness of God, and though he has lost much of this likeness, yet he retains enough to call out our love.

Our Lord in the most practical way connects the love of our brother, or of our fellow-man, with Himself, and so with His Father, when He says that He will say at the last day to those on His right hand, "Verily I say unto you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

"Thy brother hungers, he is in necessity, belike he is in suspense, is distressed by his creditor: he is thy brother, alike ye are bought, one is the Price paid for you; ye are both redeemed by the Blood of Christ. See whether thou have mercy, if thou have the world's means. Perchance thou sayest, 'What concerns it me? Am I to give my money, that he may not suffer trouble?' If this be the answer thy heart makes to thee, the love of the Father abideth not in thee." (Augustin.)

18. "My little children, let us not love in word, neither in tongue; but in deed and in truth." This seems to follow upon the last verse: "He that loves in word or in tongue is one who, while professing to love him, refuses to assist his brother who is in need, though he has it in his power to do so."

19. "And hereby we know that we are of the truth, and shall

19 And hereby we know [k] that we are of the truth, and shall † assure our hearts before him.

20 [l] For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [m] Beloved, if our heart condemn us not, [n] *then* have we confidence toward God.

k John xviii. 37. ch. i. 8.
† Gr. *persuade.*
l 1 Cor. iv. 4.
m Job xxii. 26.
n Heb. x. 22. ch. ii. 28. & iv. 17.

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19. "We know." So K., L., most Cursives, Vulg., Syr.; but ℵ, A., B., C., P., about fourteen Cursives, Sah., Copt., Arm., read, "We shall know."

assure," &c. How does the Apostle teach us that we are to know that we are of the truth? He tells us by this "hereby:" for what does this refer to? Evidently to what has just gone before: "that we love not in word or in tongue, but in deed and in truth." Now this is a matter to be decided by the heart or conscience. It cannot be decided by the outward act, because the outward act is of no avail except there be the internal sincerity. This is a matter for self-examination, for appealing to, for searching as to the verdict of our heart or conscience. If our conscience condemns us of want of sincerity in our love towards our brother, then our conscience is, in so far, the verdict of God within us. God knows the state of our interior souls or spirits better than we do ourselves, for He knoweth all things, and He has put conscience within us as His representative. If conscience, then, be His witness within us, its verdict against us is true, if it condemns us.

21. "Beloved, if our heart condemn us not, then have we confidence," &c. This is the converse. If in narrowly and faithfully looking into our hearts or consciences we find that our conscience acquits us of insincerity, then have we confidence towards God, because we are sure that, if we deal faithfully with Him, God will deal faithfully with our conscience, and not permit it to deceive us.

Is conscience, then, an infallible guide? Practically it is on this matter of loving "in deed and in truth." We can surely tell perfectly well the motives which lead us to assist our brethren, whether we do it to be seen of men, or from any selfish motive whatsoever, or because we love "in deed and in truth."

Two things have to be taken into account—(1) Are we sincere in examining the state of our conscience and its verdicts, and (2)

o Ps. xxxiv. 15. & cxlv. 18, 19. Prov. xv. 29. Jer. xxix. 12. Matt. vii. 8. & xxi. 22. Mark xi. 24. John xiv. 13. & xv. 7. & xvi. 23, 24. Jam. v. 16. ch. v. 14.
p John viii. 29. & ix. 31.

22 And o whatsoever we ask, we receive of him, because we keep his commandments, p and do those things that are pleasing in his sight.

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does this verdict of conscience refer to its decisions on all subjects, or in this matter of the sincerity of our love to our brethren in particular? I trust God will forgive me if I am mistaken; but I think the latter.[1]

The above seems to me the only intelligible meaning of this place. Commentators differ exceedingly as to its significance. What I have given is, as far as I understand them, the meaning given by Wordsworth and Alford. Alford's translation is: "If our heart condemn us, it is because God is greater than our heart, and knoweth all things." (The conscience, that is, if rightly and prayerfully and honestly listened to, is the voice of God with us.)

Wordsworth paraphrases: "Because, if our heart condemn us (this is) because God is greater than our heart, and knoweth all things."

"If our heart condemn us not," &c. We have confidence or boldness towards God, because conscience is His representative within us, so that if conscience acquits us it is because He does.

We have confidence towards God, or boldness in asking Him to grant us whatsoever we desire which is good for us, and according to His will.

22. "And whatsoever we ask, we receive of him, because we keep his commandments," &c. The keeping of God's commandments is not the meritorious cause of the granting of our prayers, *i.e.*, on strictly theological grounds; the grounds are, of course, the merits and intercession of Christ; but it stands to reason that, if we endeavour to please God, He will hear us more readily than if we take no pains so to do. God constantly teaches us that He will do to us as we behave ourselves in His sight. Thus Psalm xviii. 25: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the

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1 So Augustine in a long comment on this place seems to apply it entirely to the words, "Let us not love in word or in tongue," &c., of verse 18. "If we assure our hearts, let it be before Him. Because if our heart think ill of us, *i.e.* accuse us within, that we do not the thing (*i.e.* the charitable act) with that mind it ought to be done withal, 'greater is God than our heart, and knoweth all things.'"

23 [q] And this is his commandment, That we should believe on the name of his Son Jesus Christ, [r] and love one another, [s] as he gave us commandment.

[q] John vi. 29. & xvii. 3.
[r] Matt. xxii. 39. John xiii. 34. & xv. 12. Eph. v. 2. 1 Thes. iv. 9. 1 Pet. iv. 8. ver. 11. ch. iv. 21.
[s] ch. ii. 8, 10.

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pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward." And similarly: "If I regard iniquity in my heart the Lord will not hear me" (Ps. lxvi. 18). There are at least four or five conditions of acceptable prayer laid down in God's Word—(1) Asking in the Name of Christ (John xiv. 13, 14). (2) Asking in faith, believing that we shall receive (Mark xi. 24). (3) Asking in a forgiving spirit (Mark xi. 25, 26). (4) Keeping God's commandments. (5) Asking perseveringly. If we ask once or twice, and then discontinue, it is because we have no real wish for the spiritual grace or benefit we ask for.

23. "And this is his commandment, That we should believe on the name," &c. In this short verse we have the whole of Christianity embodied in one command—not in two, but in one—for the Apostle welds together in one command believing in the Son of God and loving one another.

"Believing in the Name of the Son of God." Believing in the Name of His Son Jesus Christ unquestionably in St. John's mind meant believing that God has one only Son, begotten of His Father before all the ages, Whom God in His infinite love to His fallen creatures caused to be Incarnate. So that He could truly and properly bear a man's name, because He had truly and properly a man's nature. This Name was Jesus, given to Him for a purpose, because He should save His people from their sins; and to it was added the title of Christ, which was the title of the person whom the people of God expected as the Son of David and the Redeemer of Israel.

So that to believe in the Name of God's Son Jesus Christ was to believe in the truth of the whole Revelation of God, of the truth of all that Christ said, and of the reality as regards our Salvation of all that Jesus Christ did—of His atoning work on the Cross, of the life-giving power of His Resurrection, of His Ascension and consequent Rule over all things, and of His Intercession at the right hand of God on our behalf.

But the second half of this one command is that we "love one another;" that we love our neighbour as ourselves; that we do

t John xiv. 23. & xv. 10. ch. iv. 12.
u John xvii. 21, &c.
x Rom. viii. 9. ch. iv. 13.

24 And t he that keepeth his commandments u dwelleth in him, and he in him. And x hereby we know that he abideth in us, by the Spirit which he hath given us.

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unto all men as we would they should do unto us—nay, more—that we should love one another as He has loved us. This implies that we should be kind to one another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven us; it implies that we should be very careful not in any the least degree to set an evil example to our neighbour; that we should sympathise with our fellow members of Christ's Body; that we should be conformed to all that law of charity which the Holy Spirit has enjoined upon us in the words of St. John's brother Apostle, St. Paul (1 Cor. xiii.).

"As he gave us commandment." This most probably refers not only to the commandment to "love one another as he hath loved us," but to the constantly reiterated command to believe in Him: "Believe in God, believe also in me." "Believe me that I am in the Father, and the Father in me." "If ye believe not that I am He, ye shall die in your sins."

24. "And he that keepeth his commandments dwelleth in him," &c. This is the echo of the Lord's words, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love" (John xv. 10); and (xiv. 23), "If a man love me he will deep my sayings, and my Father will love him, and we will come to him, and make our abode with him."

"And hereby we know that he abideth in us, by the Spirit," &c. This is the first mention of the Holy Spirit in this epistle.

By Him Christ dwells in us. It is not instead of Christ He dwells, but by Him Christ dwells in us. It is one of the deepest things of God, that the Father and the Son dwell in us by the Spirit.

But how do we know that the Spirit dwells in us? St. Augustine answers: "Is it not manifest that this is what the Holy Ghost works in man, that there should be in him love and charity? Is it not manifest, as the Apostle Paul saith, that the love of God is shed abroad in our hearts by the Holy Ghost which is given us?"

CHAP. IV.

BELOVED, [a] believe not every spirit, but [b] try the spirits whether they are of God: because [c] many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: [d] Every

[a] Jer. xxix. 8. Matt. xxiv. 4.
[b] 1 Cor. xiv. 29. 1 Thes. v. 21. Rev. ii. 2.
[c] Matt. xxiv. 5, 24. Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1. ch. ii. 18. 2 John 7.
[d] 1 Cor. xii. 3. ch. v. 1.

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1. "Beloved, believe not every spirit, but try the spirits whether they are of God."

2. "Hereby know ye the Spirit of God: Every spirit that confesseth," &c. This arises out of what he had just said: "Hereby know we that he dwelleth in us by the spirit which he hath given us." There were many manifestations of the Spirit, differing in each person (1 Cor. xii. 8, 9, 10), each one proclaiming himself as under the influence of the Spirit of God.

What was the test—"because "*many* false prophets had gone out into the world"? Apparently one very simple one. Did they confess the Incarnation? The confession of the Incarnation, that the Son of God, Jesus Christ, was come in the flesh, involved the confession of the Divine nature and origin of the whole Christian religion.

A serious question arises upon this. Is this as unerring a test now as it was then? For at that time there were Docetæ and Cerinthians, who formally denied that the flesh of Christ was real flesh, and that the Son of God had really assumed flesh, and was crucified in it.

Now looking back at the history of Christianity since the time in which St. John wrote to the present, it seems to me that the *prominent* holding and confession of the Incarnation has been in a remarkable manner the test of the permanence and vitality of religious systems. Look at the period of the Reformation. That period was characterized by the rise of systems, and their partial and temporary success, which put in the foreground "justification by faith," or a mere natural view of Sacraments and Sacramental

spirit that confesseth that Jesus Christ is come in the flesh is of God:

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grace, or Election and Predestination, or purity of worship; but put in the background the Incarnation. They did not for a moment deny it—at least, at the outset—but they put other things as watchwords, and left, more or less, the Incarnation of the Son of God to take its chance amongst other doctrines. Now these bodies speedily lapsed, not only into the denial of the Godhead of Jesus Christ, but into an abnegation of all that is supernatural in Christianity. So it was with the ultra-Protestant bodies in Poland, in Switzerland, in Holland, in France. German Protestantism has borne extensively the bitter fruits of Neologianism, and the denial of the supernatural in the Scriptures, and the gradual decay of all faith worth speaking of in the Inspiration of the Bible.

Well, but how about Roman Catholicism? Now the answer to this seems to me to touch the very point in question. Roman Catholicism, notwithstanding its Mariolatry, its Transubstantiation, its denial of the Cup, and other errors, asserts the Incarnation of the Eternal Son in its most frequent services. The Mass is celebrated in every church every day, and in this service the Incarnation is recognized in the recital of the Nicene Creed, containing the words: "In One Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God . . . . who for us men and for our Salvation came down from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us."

All the services of the Roman Catholic Church are in accordance with this confession of faith. They may contain much which is superadded, which we dislike, but they all witness to the Incarnation.

Now let the reader remember that this confession of the Incarnation is the confession of the greatest act of God's Almighty grace which can possibly be conceived, or even enter into the mind of man or angel. That the real, true, veritable Son of God should become the Son of Man so that we should be made the children of God, surpasses all natural belief. The real belief in it and prominent and *ex animo* confession of it must be by grace—must be by

3 And [e] every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard

[e] ch. ii. 22. 2 John 7.

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3. "That Jesus Christ is come in the flesh." So ℵ, K., L., most Cursives, Syriac; but A., B., Vulg., Sah., Copt., omit "is come in the flesh."
Some authorities read ὃ λύει, solvit destruit.

a certain amount of inspiration, which must, we sincerely hope, by God's grace neutralize much error, and so in the providence of God may lead, as it does, to the atoning power of the Cross, and the life-giving power of the Resurrection, and the rule of the Son of God over angels and men, all which facts are involved in the Incarnation, and without It would be meaningless.

Now we, that is, all so-called orthodox Christians, confess the truth of the converse of this which is contained in the next verse.

3. "And every spirit that confesseth not this is not of God, and this is," &c. But does not the converse in the third verse carry with it the assertion of the second? The denial of the Incarnation is not only not "of God," but it is of Antichrist (whatever that means), and it must be, for it neutralizes the glory of the Father in giving the Son, and makes the man Christ Jesus to be after all an ordinary man, Who cannot save us in any such a way as is set forth in the Scriptures.

There is some difference of reading in the third verse. The Revisers render "every spirit which confesseth not Jesus is not of God:" but there can be no difference. The "confessing not" Jesus must be the denial that He is the Son of God—the denial that He is more than human. One cannot apply such words as "confessing not" with such a context to "confessing not" a man in no respect, except perhaps in virtue, above other men. Bishop Westcott well brings out this: "The substance of the confession which has been given in detail in the former verse, is gathered up in the single human name of the Lord. To 'confess Jesus,' which in this connection can only mean to confess Jesus as Lord (1 Cor. xii. 3; Rom. x. 9), is to recognize divine sovereignty in One Who is truly Man, or in other words, to recognize the union of the Divine and the Human in one Person, a truth which finds its only adequate expression in the fact of the Incarnation."

that it should come; and [f]even now already is it in the world.

4 [g]Ye are of God, little children, and have overcome them: because greater is he that is in you, than [h]he that is in the world.

5 [i]They are of the world: therefore speak they of the world, and [k]the world heareth them.

[f] 2 Thess. ii. 7. ch. ii. 18, 22.
[g] ch. v. 4.
[h] John xii. 31. & xiv. 30. & xvi. 11. 1 Cor. ii. 12. Eph. ii. 2. & vi. 12.
[i] John iii. 31.
[k] John xv. 19. & xvii. 14.

"And this is that spirit of antichrist whereof ye have heard." It is to be remarked that the original has no word answering to "spirit," and as Bishop Wordsworth remarks, "the expression seems to be framed purposely to be as large and general as possible:" "this is the essence, characteristic work of Antichrist," or Bishop Westcott, "the words include the many spirits, the many forces which reveal the action of Antichrist."

4. "Ye are of God, little children, and have overcome them." "Of God" means, "ye have his seed abiding in you."

"And have overcome them." St. John takes it for granted that they will overcome them. If God be in them the victory is already theirs.

"Because greater is he that is in you, than he that is in the world." This sentiment is of universal application. Greater is He that is in us than he that is against us, no matter what form the opposition to God takes. That which is in us, and so on our side in our conflict, is greater than the spirit of the world, for He gives Himself for us that He might deliver us from this world. He can come closer to us than our flesh, for He "pierces even to the dividing asunder of the soul and spirit, of the joints and marrow," and He is greater than Satan, who is a fallen creature of His, and He will bruise him under our feet shortly.

5. "They are of the world, therefore speak they of the world." They speak nothing heavenly—nothing truly spiritual—nothing which comes from God.

"They speak of the world," very probably their language, their ideas, their eloquence is far beyond those of the true children of God; but it is inspired by the world. It is that which man's wisdom teacheth, not that which the Holy Ghost teacheth.

"The world heareth them." For it hears from them nothing

6 We are of God: [l]he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we [m] the spirit of truth, and the spirit of error.

7 [n] Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

[l] John viii. 47. & x. 27. 1 Cor. xiv. 37. 2 Cor. x. 7.
[m] Isa. viii. 20. John xiv. 17.
[n] ch. iii. 10, 11, 23.

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which wounds its self-conceit—nothing which makes it really uneasy—nothing about the doom which awaits it.

6. "We are of God: he that knoweth God heareth us." This is is no self assertion. It is what the Apostle had experienced ever since he knew the Son of God. He was as confident as of his own existence, that He Whom he had once known was not of earth, and every subsequent day of his life had assured him that the life which he lived and the truths which he fed upon were from above, not from beneath.

"He that knoweth God heareth us." As the Lord had said, "He that is of God heareth God's word. Ye therefore hear them not, because ye are not of God."

"Hereby know we the spirit of truth, and the spirit of error." The meaning may be either that the spirit of truth was shown by its agreement with the Apostolic testimony. The Apostles, if ever men in the world had, had the spirit of truth. The spirits then who agreed with them had the spirit of truth: but some say that the meaning is rather, Hereby we know that we have the spirit of truth because the children of God hear us, while the false teachers have the spirit of the world because the world hears them.

7. "Beloved, let us love one another: for love is of God; and every one," &c. Are we of God—then let us have that without which we cannot have God—for love is of God. Love is the proof that the seed remaineth in us: every one that loveth is, and continues to be, born of God.

"And knoweth God." That is, by spiritual knowledge, which God has put into him because he is capable of receiving it. If a man has not love—Christian love—he knows not God, for the true knowledge of God would transform him into the likeness of God.

8. "He that loveth not knoweth not God." God cannot be known as any one of His creatures may be known, because the knowledge of God is not natural but supernatural. It is given by

o ch. ii. 4. & iii. 6.
p ver. 16.
q John iii. 16. Rom. v. 8. & viii. 32. ch. iii. 16.

8 He that loveth not [o] knoweth not God: for [p] God is love.

9 [q] In this was manifested the love of God

God according to His will, and He wills not to give it to those who are unlike Him or not beginning to be like Him.

"God is love." That is, essentially love. There is a very deep mystery in this. If God be essentially love, there never could be a time in which He did not love. He could not be love if He only began to love when He created man or when He created angels. No, He must have loved from all eternity; and so He has, for it is the first article of the Catholic Faith that there are three Persons in the one Adorable Godhead, who have been with one another from all eternity. The Son the Word with the Father, and the Holy Ghost with the Father and with the Son. So that God is Love, not inert, if it be possible to use such a word respecting love, but in exercise, the Father from all eternity loving the Son, and the Blessed Spirit; and the Son loving the Father and the Holy Ghost, and the Holy Ghost loving the Father and the Son. There can be no controversy about this, to one who believes in any real way in the Trinity. If the three Persons are co-eternal and co-equal they must have dwelt in love. This may be called the climax of the Revelation of God.

When Moses asked God His name, the answer was "I am that I am." "In your present state of knowledge I cannot reveal myself further." But when the eternal Son became Incarnate, there was a further, and a far more glorious Revelation of God, because of there being a Father and a Son in the Godhead. God could be revealed as Love, for the Father loveth the Son, and the Son says, "That the world may know that I love the Father." [1]

9. "In this was manifested the love of God towards us." All love must be eventually manifested. The love of God was partially manifested to our first parents—to Abraham, to Moses, to David—but it was fully manifested, and manifested so that nothing could exceed the manifestion, to the Apostles in the coming of the Son of

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[1] "He was not solitary, but had ever with Him His only-begotten Word, in whom He delighted, whom He loved ineffably, and the Eternal Spirit, the very bond of peace and love, dwelling in and dwelt in by Father and Son."—Newman's "Parochial Sermons," vol. vi., Sermon XXV.

toward us, because that God sent his only begotten Son into the world, [r] that we might live through him.

10 Herein is love, [s] not that we loved God, but that he loved us, and sent his Son [t] *to be* the propitiation for our sins.

[r] ch. v. 11.
[s] John xv. 16. Rom. v. 8, 10. Tit. iii. 4.
[t] ch. ii. 2.

God amongst us. In this was manifested the love of God—in this one way above all others.

"Because that God sent His only Begotten Son into the world," &c. This is the echo—the reproduction of John iii. 16, "God so loved the world that He gave His only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"That we might live through him." Live here the true life of God in soul or spirit—live hereafter in incorruptible bodies raised in the likeness of Christ's glorious body. "I am the life." "Because I live ye shall live also."

10. "Herein is love, not that we loved God, but that he loved us." Thus St. Paul, "God commendeth his love towards us in that while we were yet sinners (and unreconciled sinners must be alienated from God) Christ died for us;" and Titus iii. 4, "We ourselves were some time foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared," &c. Man could form no conception of such a way of Reconciliation as is set forth in the Gospel. In the very nature of things such an exhibition of love could only come from God.

"And sent his Son to be the propitiation for our sins." It is to be remarked here that propitiation, ἱλασμὸς, is not a forensic but a sacrificial word, *i.e.*, it has not to do with Christ taking a judicial penalty upon Himself, but with Christ offering Himself up to God for the reconciliation of the race to God as the Jewish High Priest offered to God the special sacrifice which had been ordained by God for the purpose. Christ came amongst us fully partaking of our lower nature, and not losing one glory or virtue pertaining to His Higher or Divine Nature. In His assumed manhood He did so perfectly the will of God that God was able to accept Him as the Head—the Adam—and so the sponsor of the race. He did not offer to God a *quid pro quo*, if it may be lawful to use such an expression or entertain such an idea, but he offered a Life of infinite

[u] Matt. xviii. 33. John xv. 12, 13. ch. iii. 16.

11 Beloved, [u] if God so loved us, we ought also to love one another.

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value. This Life was offered in the way of duty. He came to perform the duty of witnessing for God on behalf of the Holiness and purity of His character which had been dishonoured by the leaders of religion amongst the chosen people. This witness to God was His path of duty which led Him to the Cross; such was His devotion to God in fulfilling this His duty, such was the virtue of His unparalleled obedience, that God was able to accept it on behalf of the race, and so God did on behalf of Himself and the race of mankind—of which Christ had voluntarily put Himself at the head—what we do constantly in our poor and small way with regard to human families, we impute to them the merits of some father, some ancestor, or some member of surpassing virtue. The reader must understand me that I do not put this forward as an explanation of this deep mystery, but rather as indicating the quarter in which the explanation is to be sought: nevertheless in bringing the matter before the generality of hearers, we must set before them the idea of substitution—only this substitution must not be that of a court of law but that of a sacrifice.[1]

11. "Beloved, if God so loved us, we ought also to love one

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[1] May I be permitted to transcribe the following from my "Notes on the Epistle to the Hebrews," p. 176. "The only atonement for human beings which God can accept must be the outcome of a will—of a will which submits to God under circumstances of such intense devotion, that it can be accepted on behalf of the race. And the Son of God alone could accomplish this. For the Sacrifice which in God's counsel He was destined to make, with all its horrors, its pains, its humiliations, its extreme distress, was before Him during the past eternity. He was the Lamb ordained to be slain before the foundation of the world in the counsels of God (1 Pet. i. 20), and He was the Lamb slain from the foundation of the world in Sacrificial type. This He had constantly before Him in His worship. Whenever He worshipped in the temple He saw before Him in the Victim the image of His own Sacrifice. Whenever in synagogue-worship He repeated the Psalms (as the twenty-second), He rehearsed the awful circumstances of His own Sacrifice. So He knew what the will was to which He had to yield obedience; and yet the circumstances which led to His sufferings were natural—they were all the development of extreme human wickedness. The hatred of the chief priests, the disappointment of the Jews, the treachery of Judas, the desertion by His chosen ones, the cowardice of Pilate, the fury of the mob, the torture of the Crucifixion, all were natural; they were all called out and intensified by His own goodness and meekness. And to all this must be added His sinlessness and His Divine greatness. And so we can see, faintly it is true, but yet with much certainty, how the submission of the God-Man, because He witnessed to goodness, and truth, and love, and trust in God, was sufficient to be accepted on behalf of the race."

12 [x] No man hath seen God at any time. If we love one another, God dwelleth in us, and [y] his love is perfected in us.

13 [z] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And [a] we have seen and do testify that [b] the Father sent the Son *to be* the Saviour of the world.

[x] John i. 18. 1 Tim. vi. 16. ver. 20.
[y] ch. ii. 5. ver. 18.
[z] John xiv. 20. ch. iii. 24.
[a] John i. 14. ch. i. 1, 2.
[b] John iii. 17.

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another." This is the only return we can make to God. Worship, though fervid, is not a return in the sense that loving one another in deed and in truth by denying ourselves to minister to our brother's necessity, or forgiving him his wrong doing, is. "To do good and to distribute forget not, for with *such sacrifices* God is well pleased." If God gave His Son in sacrifice for us, we must in return give something in sacrifice to God, and the sacrifice most pleasing to Him is that in which we deny ourselves for the sake of our necessitous brethren.

12. "No man hath seen God at any time." No one has seen God in His Essence. No one hath seen Godhead, but the eternal Word so took human nature, that they who saw Him saw God. One, when he was permitted to handle Him, exclaimed, "My Lord and my God."

But though we cannot see the Divine Essence, that does not mean that It is far from us. In fact, It is so near, that we can have It dwelling in us, for "if we love one another God dwelleth in us."

"And his love is perfected in us." "Our love to God is developed and perfected by our loving one another." (Plummer.)

13. "Hereby know we that we dwell in him, and he in us, because he hath given," &c. The very first-fruit of the Spirit is love ("Love, joy, peace, long-suffering," &c. Gal. v. 22. There can be no doubt respecting the possession of the gift of the Spirit. No man can say (sincerely, of course,) that Jesus is the Lord but by the Holy Ghost. If we feel any love to God in our hearts, it is because it is shed abroad in our hearts by the Holy Ghost which is given to us.

14. "And we have seen and do testify that the Father sent the Son." The "we" (*ἡμεῖς*) being expressed is emphatic, and no doubt

15 [c] Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

[c] Rom. x. 9. ch. v. 1, 5.

refers to the Apostles. The reader will remember how the Lord connects the witness of the Spirit with that of the Apostles when He says, "The Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning" (John xv. 26, 27).

"Of the world." Not of the Jews only, not of some who call themselves the elect, but of the world. As the Apostle had said in chap. ii. 2, "Not for our sins only, but for the sins of the whole world."

15. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him," &c. That Jesus, that is, the man Jesus, is the Christ, the Anointed of God, the special Messenger and Ambassador and Representative of God.

This is usually taken as said against the heretics of St. John's time. Thus Wordsworth: "The true doctrine that Jesus, the man Jesus, is not, as the Ebionites said, a ψιλὸς ἄνθρωπος, a mere man; nor as the Cerinthians alleged, a mere temporary recipient of the indwelling of an æon called Christ; nor as the Docetæ said, a shadowy unsubstantial phantom;—but is the Son of God." But the question for us is, what (seeing that the Ebionites, and Cerinthians, and Docetæ have long passed away) is the present truth and application of such a declaration?

Does God now dwell in any man who confesses that Jesus is the Christ?

Now we should have little or no hesitation in saying that a man who, in the face of threatened imprisonment or death, would persevere in saying that Jesus was the true Son of God, Who came into the world to make an atonement for our sins, and Who is now interceding for us at the right hand of God, would do this because he had a realizing faith in the Son of God, and because he was taught by and influenced by the Spirit of God; but St. John would express himself in a much stronger way than this, for he had heard Jesus say, "If a man love me, he will keep my saying, and my Father will love him and we will come to him, and make our abode with him" (John xiv. 23). Now this God would do by His Spirit, but St. John prefers to drop the specific mention of the

16 And we have known and believe the love that God hath to us. [d] God is love; and [e] he that dwelleth in love dwelleth in God, and God in him.

17 Herein is † our love made perfect, that [f] we

[d] ver. 8.
[e] ver. 12. ch. iii. 24.
† Gr. *love with us.*
[f] Jam. ii. 13. ch. ii. 28. & iii. 19, 21.

Spirit, which he takes for granted, and to say "We (my Father and I) will come to him and make our abode with him."

St. John would never think of saying that a man who realized the mission of Jesus was under the influence of higher motives, or was under the power of religion, or had attained to the true end of his being; but he would say outright that God dwelt in that man, and that the man dwelt in God. And in saying this, he would speak according to the ultimate truth of things, that God does not influence us from without but from within; He does not work apart from us but He works within us, because He can and He does come within us.

16. "And we have known and believed the love that God hath to us." We have known and have believed (and continue to believe perfectly) the love that God hath to us in the gift of His Son to take our nature and to redeem us.

"God is love; and he that dwelleth in love dwelleth in God." Thus John xvii. 26: "And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them." Mark the three steps. The declaring God's name, most probably His name of Love. God's name is declared by teaching men that all His dealings toward us correspond to His Name. Then the purpose for which it is declared, that the love which the Father had to the Son, *i.e.*, the love of Fatherhood, may be in them. And, lastly, "I in them," and if I am in them then I bring unto them the Father.

17. "Herein is our love made perfect, that we may have boldness in the day of judgment." "Our love," that is rather "love with us." It signifies not God's love to us, but our love to God and to one another.

"That we may have boldness in the day of judgment," *i.e.*, confidence that we shall not be condemned. The more our love to God and to the brethren is perfected, the less we shall have to fear the last judgment; for instance, if our love has been active in re-

may have boldness in the day of judgment: [g] because as he
[g] ch. iii. 3. is, so are we in this world.

18 There is no fear in love; but perfect love
casteth out fear: because fear hath torment. He
[h] ver. 12. that feareth [h] is not made perfect in love.

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lieving the wants of our brethren, the more confident we shall be that our Lord will receive us with the words, "Come, ye blessed of my Father, receive the kingdom prepared for you" . . . "for I was an hungred, and ye gave me meat," &c.

"Because as he is, so are we in this world." As whilst sojourning in this world He loved, so do we. We follow, distantly no doubt, but still really, in His footsteps of love; and in other respects, also, we take Him as an example: as He purified or consecrated Himself, so do we; as He obeyed His Father, so do we; as He for the joy that was set before Him endured the Cross, despising the shame, so do we. He cannot condemn us if we thus endeavour to make ourselves like Him.

18. "There is no fear in love; but perfect love casteth out fear," &c. What is meant by this fear? It cannot well be the fear of God which is so insisted upon by the Saviour and by His Apostles. Thus St. Paul speaks of our "perfecting holiness in the fear of God" (2 Cor. vii. 1), and "of our submitting ourselves one to another in the fear of God" (Ephes. v. 21). And the earliest Churches "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts ix. 31). And again "work out your salvation with fear and trembling." The true fear of God is awe and reverence for Him arising from a sense of His infinite Majesty. Without it there can be no religion; but this fear, of course, which the Apostle now speaks of, is the opposite of the boldness, the holy confidence, mentioned in the last verse. It has been defined as being slavish fear; the slave fears the whip of his master, not his righteous displeasure. This sort of fear perfect love casts out. The more we love God, and show this love by loving our brethren, the less we shall fear God's punishment, because we shall look upon God not as an inflicter of punishment, but as a rewarder of those who diligently seek him.

"He that feareth is not made perfect in love." St. Augustine has some pregnant words comparing Psalm xix. 9 with this place:

19 We love him, because he first loved us.

20 [i] If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God [k] whom he hath not seen?

[i] ch. ii. 4. & iii. 17.

[k] ver. 12.

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19. "Him" omitted by A., B.; ℵ reads "God" ("We love God"); but K., L., and most Cursives read "Him."

20. "How can he love God." So A., K., L., most Cursives, Vulg., Syriac; but ℵ, B., read, "he cannot."

"Mark, my beloved, there are men who fear God, lest they be cast into hell, lest haply they burn with the devil in everlasting fire. This is the fear which introduces charity: but it comes that it may go out. For if thou as yet fearest God because of punishments, not yet lovest thou Him Whom thou so fearest. Thou dost not desire the good things, but art afraid of the evil things; yet in that thou fearest the evil things, thou correctest thyself, and beginnest to desire the good things. When once thou hast begun to desire the good, there shall be in thee the chaste or clean fear (Psalm xix. 9). What is the chaste fear? The fear lest thou lose the good things themselves. Mark, it is one thing to fear God lest He cast thee into hell, and another thing to fear God lest He forsake thee. The fear by which thou fearest, lest thou be cast into hell, is not yet chaste (clean), for it comes not from the love of God, but from the fear of punishment; but when thou fearest God lest His presence forsake thee, thou embracest Him, thou longest to enjoy God Himself."

19. "We love (him), because he first loved us." "Him" is not in some of the principal MSS., and the sense seems stronger without it. We love because He first loved us. It was because of His love to us that we have the love either of Himself or of our brethren in our souls. It was because of His great love to us that when we were without love, enemies to Him and unlovely, He poured this best of all graces into our hearts.

20. "If a man say, I love God, and hateth his brother, ... he that loveth not his brother, ... how can," &c. This is a very important place, as throwing light upon what St. John means by the love of our brother. It is a love to him because he has within him the highest moral character, the character of God. And conversely,

[1] Matt. xxii. 37, 39. John xiii. 34. & xv. 12. ch. iii. 23.

21 And [1] this commandment have we from him, That he who loveth God love his brother also.

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a man hates his brother because he dislikes the character of goodness, which is the reflection of the character of God, which he sees in him. If a man, then, loves not his brother—that is, because of the goodness which he sees in him—but is rather repelled by it, how shall he love God whose goodness is so infinitely greater than his brother's. He really and at heart dislikes his brother because of his conformity to the character of God, how then can he love that God Who is infinitely above his brother in the very holiness which he hates?

This seems to be the right meaning of this verse. But it has been understood by some rather differently. God being invisible, we can only show our love to Him by loving and aiding the creatures whom He has given to us to represent Him in the way of receiving the tokens of our love. If, then, we do not love and assist these visible representatives of Himself, how can we love Him Who is invisible?

21. "And this commandment have we from him, That he who loveth God love his brother also." This has been taken to refer to the two great commandments of the law, "Thou shalt love the Lord thy God with all thine heart, and thou shalt love thy neighbour as thyself." But may it not refer to the reiterated command of the Lord, "A new commandment I give unto you, That ye love one another as I have loved you." This commandment was given to the Apostles—to men who, if ever men in the old state of things did, loved God.

CHAP. V.

WHOSOEVER [a] believeth that [b] Jesus is the Christ is [c] born of God: [d] and every one

[a] John i. 12.
[b] ch. ii. 22, 23. & iv. 2, 15.
[c] John i. 13.
[d] John xv. 23.

1. "Whosoever believeth that Jesus is the Christ is born of God." This is the third virtual repetition of this truth. He had said, iv. 2, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God;" and again he had said, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," iv. 15. And now, "Whosoever believeth that Jesus is the Christ is born of God." Now in the Apostle's days every Christian as such believed that Jesus was the Christ. By this belief and its confession He was distinguished from a Jew on the one side, and a heathen on the other; and the same might be said of the confession that Jesus Christ is come in the flesh, for this in the Apostle's eyes would be the same as that Jesus is the Christ, for if He was the Christ, His assertion of Himself as being the true and only begotten of God, Who came down from Heaven, must be true, for God would never send into the world one who would so misrepresent His truth as to say that He was His special anointed messenger and representative when He was not; and so with Jesus being the Son of God of iv. 15; so that the being "of God" of iv. 2, the having God dwelling in him, and he in God, of iv. 15, and the being born of God of this chapter, ver. 1, must betoken the same thing. Now what is the thing which it betokens? It betokens that the man who believes in the Incarnation, the Mission, the Christship of Jesus Christ, has that in him which cannot come from beneath, as a blasphemous Jew would say, but comes from above—which cannot come from this world or its teaching, or its tradition, or its evolution, or from anything whatsoever in it, but from God. Whether having received it he retains it, or abides in it, or allows it to abide in him, or otherwise exhibits the fruits of it, is another matter; but that originally it came from God as a seed planted in the man, or as a begetting wherewith the man was begotten, or simply, as making the man "of God," or a

that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

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2. "Keep his commandments." So ℵ, K., L., P., most Cursives; but B., six Cursives, Vulg., Copt., Sah., read, "if we do his commandments."

beginning at least of God dwelling in the man, is, in the Apostle's eyes, most certain. That was what the Apostle said of the supernatural genesis of belief in the Incarnation in his day, but would he say the same of Christian belief in the Incarnation in our day? No doubt he would. The millions upon millions of those who make an outward profession of faith in the Son of God would fill him with thankfulness, and if any one of these exhibited any sign that he really, that he not unthinkingly, but thinkingly, believe in the Divine Origin and Mission of Christ crucified, then St. John would insist as strongly now as then that such a belief was from God, and if it abided in the man and bore fruit, that such a man was of God, and that notwithstanding his mistakes, misconceptions, or superstitions, he had the seed of God within him, and was born of God.

"And every one that loveth him that begat loveth him also," &c. Every one that loves God loves him that is renewed in the image of God, because of his likeness to God Whom he loves, and because he recognizes a brother begotten of the same Father, and a member of the same confraternity of love.

2. "By this we know that we love the children of God, when we love God," &c. There is a unity in Divine Love, so that no part of it can be alone. We know that we truly and effectually love God when we love those that are begotten of Him. We must not trust to lively and excited feelings in ascertaining whether we love God, we can only ascertain it by our loving the brethren. And we may be sure that we do not love the brethren unless we love God, and show our love by keeping His commandments; because if we keep not His commandments we deeply injure the souls of our brethren by setting them a bad example, and lowering the standard of religion among them.

3. "For this is the love of God, that we keep his command-

3 [e] For this is the love of God, that we keep his commandments: and [f] his commandments are not grievous.

4 For [g] whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but [h] he that believeth that Jesus is the Son of God?

[e] John xiv. 15, 21, 23. & xv. 10. 2 John 6.
[f] Mic. vi. 8. Matt. xi. 30.
[g] John xvi. 33. ch. iii. 9. & iv. 4.
[h] 1 Cor. xv. 57. ch. iv. 15.

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ments: and his commandments," &c. So Christ said, "He that hath my commandments and keepeth them, he it is that loveth me" (John xiv. 21); and again, "If a man love me he will keep my words," &c. (xiv. 23). In ordinary circumstances we cannot be said to love earthly parents if we go contrary to their will: much more is this true of God our heavenly Father.

"And his commandments are not grievous." Love makes them light to us, and He gives us the indwelling of His Holy Spirit by which we have strength to fulfil them. His commandments also are reasonable, and so commend themselves to our reason as being in accordance with our highest temporal and spiritual interests.

4. "For whatsoever is born of God overcometh the world, and this is the victory," &c. Here the word "whatsoever" (*πᾶν*) is in the neuter gender. It is not the man, but his birth from God which conquers the world, and his birth from God is his power of believing, and will to believe, for "this is the victory which overcometh the world, even our faith."

5. "Who is he that overcometh the world, but he that believeth that Jesus," &c. This is the faith, viz., that Jesus, the man born in an obscure town of a despised country and race, and dying the death of the worst and most degraded malefactor, is the Son of God, not in the same way as any good and virtuous man may be figuratively called the Son of God, but in a way absolutely unique, for He is His only begotten Son, begotten of His Father before all the ages, Who came amongst us to redeem us by such a way as the Incarnation. He that believeth that this Jesus is the Son of God, and that He will judge the world at the last day, conquers every element of the world. He conquers, for instance, such an element of the world as its self-sufficiency, for he declares it to be incapable

6 This is he that came [1] by water and blood, *even* Jesus
[1] John xix. 34. Christ; not by water only, but by water and

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of rescuing any one single soul from sin, either here or hereafter. He conquers the power of the world, for he declares that One who was crucified through weakness is its invisible Ruler. He conquers the wisdom of the world, for he shows abundantly that the wisdom of the world is foolishness with God, for whereas the united wisdom of the world cannot tell what will become of any one of its myriads after death, the Jesus who died and rose again "hath abolished death, and brought life and immortality to light by the Gospel" (2 Tim. i. 10).

6. "This is He that came by water and blood, not by water only, but by water," &c. In looking into the meaning of this very difficult text we must first consider what is indicated by "came," "he that came," ἐλθών. It cannot refer to the Incarnation, though of that it is said that Christ has come in the flesh. It must refer to something which occurred in the Life of our Lord, which was over and above His coming in the flesh. Now in His Baptism He undoubtedly was manifested, and so might be said to come by water and the Spirit, Who then descended upon Him, and in a special way bore witness at the same time; but in no way was there blood accompanying, or associated with, His Baptism, and the Apostle in this Epistle says with great emphasis, "not by water only, but by water and blood."

At no time were water and blood associated together in causing Him to "come" until after His Crucifixion and Death. Then it is said that "one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water, and upon this the Evangelist (the same who wrote this Epistle) adds with extraordinary emphasis, "he that saw it bare record, and his record is true: and he knoweth that He saith true, that ye might believe." Now why does the Apostle especially witness to this? He tells us that it was done to fulfil a prophecy, and a most important one, for it was a prophecy that He who was thus seen by the bodily eyes of a scoffing multitude, was to be looked upon by every believer with spiritual eyes. The whole prophecy is, "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall

blood. [k]And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, [l]the Word, and the Holy Ghost: [m]and these three are one.

[k] John xiv. 17. & xv. 26. & xvi. 13. 1 Tim. iii. 16.
[l] 1 John i. 1. Rev. xix. 13.
[m] John x. 30.

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look upon me whom they have pierced." The One Who was pierced came in very deed by Water and Blood. He came with power to the hearts of those who believe that He is the Son of God. It is the Spirit that beareth witness; and He bore a double witness. He witnessed through the words of the Evangelist that this sign of the Water and Blood assures us that the Sufferer was the Son of God, and He witnesses to the heart, when the heart sees spiritually Him Whom it has pierced. This seems to unite the witnesses in their witness.

I would not, however, for a moment deny the sacramental reference, the Sacramental coming, but I cannot say that I see a reference to both Sacraments, that is, that the "water" refers to the Baptismal Water, and the Blood to that in the chalice, for if the Sacrament of the Eucharist was in the Apostle's mind, we should have mention made of the Flesh or of the Body.

But the reference to Baptism seems appropriate, for it is the Spirit that baptizes into the One Body (1 Cor. xii.), and the water, by which we are born of water and of the Spirit, is typical of the Death which was consummated in the shedding of the Blood.

"What sparkles in that lucid flood
Is water, by gross mortals ey'd.
But seen by faith, 'tis Blood
Out of a dear Friend's side."

The Spirit has been taken to mean the soul or spirit which our Lord commended into the hands of His Father, but I do not see how this could "bear witness."

The words "not by water only, but by water and blood," seem to indicate Baptism, as being far more than the application of water. It is the application of Blood as well.

7, 8. "For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth], the spirit, and the water, and the blood: and these three agree in one."

8 And there are three that bear witness in earth, the

See note at foot.

All scholars who have employed themselves in investigating the Greek text of the New Testament are agreed that there is no foundation whatsoever for believing that the words within the brackets I have inserted are part of the original text of this Epistle. I put the leading arguments for rejecting them in a note.[1] The words

[1] The words in brackets are to be found in no Uncial Greek MSS., that is, they are not found in ℵ, A., B., C., K., L., P. They first appear in a very late Cursive, now in the library of Trinity College, Dublin, transcribed in the fifteenth or sixteenth century, of which an account will be found in Scrivener's "Plain Introduction to the Criticisms of the New Testament," p. 187. Then in a Vatican Cursive of fifteenth century (162), Vat Ottob. This manuscript has a Latin version in a parallel column, with which Scholz states that the Greek text has been in many places made to harmonize; and in a Cursive in the Royal Library at Naples, in which, however, they only appear in the margin. They are found in no other Greek Cursive MSS., so that they are not to be found in the Greek before the fifteenth century after Christ. The number of Cursives that omit the disputed text amount to one hundred and eighty-eight, besides some sixty Lectionaries. They are not found in the Syriac, neither Peshito nor Philoxenian; nor in the Thebaic, Memphitic, Æthiopic, Arabic, &c.

The disputed text is first found in a Speculum (sixth or seventh century) containing extracts from various parts of the New Testament. It is found in the printed Latin Vulgate, but not in its best MSS., as Amiatinus, Fuldensis, &c.

It is not cited by any one of the Greek Fathers, even those living in the heat of the Arian controversy; not, for instance, by Athanasius, Cyril, and others, nor by any of the greatest Latin Fathers, as Hilary, Ambrose, Jerome, or Augustine.

It first appears in African writers, Vigilius of Thapsus, at the end of the fifth century, and Fulgentius of Ruspæ, who lived about 520. After this it seems to have established its place in the Latin Vulgate, and was insisted upon in a confession of faith drawn up by Eugenius, Bishop of Carthage, at the end of the fifth century, and presented to the Arian Hunneric, King of the Vandals.

There is, however, a circumstance which has been much relied upon in favour of this passage, which, though it by no means proves it to be a genuine part of the sacred text, yet requires to be accounted for. It seems to be distinctly quoted by St. Cyprian, in his treatise on the "Unity of the Church": "The Lord says, 'I and the Father are one.' And, again, it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'" If there had been evidence that the early MSS. and Fathers knew the text of the three heavenly witnesses, there would not have been the slightest doubt but that Cyprian here cites the original text; but the absence of all evidence for it till three centuries later shows that in Cyprian's copy there must have been an interpolation, and I would ask the reader to consider the extreme likelihood of this—that an ignorant copyist, who did not see the meaning of the three (supposed earthly) witnesses, would naturally say to himself, here the witness of men is supposed to be received, but there is no mention of the witness of God, which is said to be greater, and he would proceed to supply what he supposed to be a radical omission by the threefold witness in heaven. If there be a threefold Divine Witness at all it must be that of the three Persons of the Trinity, and the scribe, supposing that it was required by the context, would take upon himself to supply it, without imagining that he was foisting into the text a new proof of the cardinal truth of Christianity.

spirit, and the water, and the blood: and these three agree in one.

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with which Dr. Scrivener concludes his investigation give very tersely the pith of the matter. They are: "On the whole, therefore, we need not hesitate to declare our conviction that the disputed words were not written by St. John; that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on verse 8; that from the Latin they crept into two or three late Greek Codices, and thence into the printed Greek text, a place to which they had no rightful claim. We will close this slight review with the terse and measured judgment of Griesbach on the subject: 'Si tam pauci, dubii, suspecti, recentes testes, et argumenta tam levia, sufficerent ad demonstrandam lectionis cujusdam γνησιότητα, licet obstent tam multa tamque gravia, et testimonia et argumenta: nullum prorsus superesset in re criticâ veri falsique criterium, et textus Novi Testamenti universus plané incertus esset atque dubius.'"

So that it is plain that these words are not for a moment to be cited as a Scripture proof of the doctrine of the Trinity. And yet it is equally plain that they are as true as any words of Scripture; and every minister of the Church of England confesses this, when he prays to God in the words, "O Holy, Blessed and Glorious Trinity, Three Persons and One God, have mercy upon us, miserable sinners."

The true reading, therefore, of verses 7 and 8 is: "For there are three that bear record, the spirit, the water, and the blood; and these three agree in one."

8. The Apostle must have seen some deep mystery in the co-witness of these three, if he thus mentions it twice. I have given what appears to me in part, at least, the significance. But no doubt the Apostle who was himself the witness of what flowed from the wounded side of the Lord understood far more.

How is it that it is said that He *came* by water and blood, and that the Spirit, water, and blood *bare witness*? Probably it means, He comes by being witnessed to. The Spirit witnesses to Him; the preacher witnesses to Him; baptism witnesses to Him; the water and blood of the Eucharist witness to Him; the love of the brethren—the holy lives of Christians, their victory over the

[n] John viii. 17, 18.

9 If we receive [n] the witness of men, the wit-

world—all witness to Him. But there was one which the Apostle saw with his own eyes, whilst others were absent; and this he emphatically witnesses to.

9. "If we receive the witness of men, the witness of God is greater," &c. The witness of the Spirit is, of course, the witness of God; but so is the witness of the water and blood, for it was in the highest degree supernatural that when the side of a crucified man was pierced, after he had been dead a short time, blood mingled with water should have flowed from His side. As soon as death occurred, the circulation would stop, and the blood would immediately sink to the lower extremities of the body.

It is impossible for us to realize all this unless we could put ourselves into the place of the holy Apostle, and have something of his mind.

Here was the Man who spake as never man spake, and did what no man ever before had done; in whom, as St. John believed, were "the words of eternal life." Here was the man who had said, "I and the Father are one;" "he that hath seen me hath seen the Father;" "I, if I be lifted up, will draw all men." Here he was hanging, a dead Man, upon the cross; and before Him stood the man who adored Him. Now this man was not an unobservant man; but his faith was sorely put to the test; and at the very moment when death seemed to triumph, there was a sign from God to those who were open to receive it, that the Death was no common death—that the Body was no common body—that the Blood was no common blood. He received the witness at once, and he recorded it with extraordinary asseveration—"that ye might believe." It revived his faith; and, if shewn to us by the Spirit, it will quicken ours. It was the one supernatural incident of the Crucifixion.[1]

[1] I must refer the reader to my notes on the Gospel of St. John. I have not altered my view of the significance of what happened to the Lord, but when I wrote the notes on the Gospel I did not realize, as I do now, that St. John witnesses to it as the fulfilment of prophecy. Prophecy, we must remember, is the witness of the Spirit "who spake by the prophets," and He foretells in this incident that without which the Crucifixion is nothing to us (v. 3), the spiritual look. "They shall look upon Him whom they have pierced." St. John could not have written his account unless the stream of water and blood were clearly so separate that each could be separately discerned.

ness of God is greater: [o] for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God [p] hath the witness in himself: he that believeth not God

[o] Matt. iii. 16, 17. & xvii. 5.
[p] Rom. viii. 16. Gal. iv. 6.

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9. "This is the witness of God which," &c. So K., L., P., most Cursives; but ℵ, A., B., some six Cursives, Vulg., Sah., Copt., Arm., read, "for the witness of God is this that," &c.

10. "In himself" or "in him." So A., B., &c.

"Not God." So ℵ, B., K., L., P., most Cursives, Copt., Syr.; but A., Vulg., read, "the Son."

"For this is the witness of God which he hath testified of his Son." What is this witness? Some take it to be the concurrent testimony of the three—the Spirit, the water, and the blood; and from St. John's point of view it seemed to be one of the most marked that the Father had ever given. Some, however, take it to be simply the fact that God had borne witness to Jesus as His Son. "I appeal to the witness of God, because the witness of God is this, even the fact that He hath borne witness of His Son" (Plummer); and, seemingly, Bishop Westcott, who says, "so no one of the explanations is without difficulty." May it not be, however, the contents of the 11th verse: "This is the record that God hath given to us eternal life, and this life is in his Son."

10. "He that believeth on the Son of God hath the witness in himself," &c. His own mind, heart, will, and conscience bear witness to the fact that He who hath wrought with such power in him is the Son of God. Thus St. Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12). He has the witness in himself that he has power over sin, that his prayers are answered, that he doeth righteousness, that he loves the brethren. This, all this, assures him that his belief in the Son of God is true—that it is no fanatical delusion, no baseless speculation, no product of a heated imagination, but comes to him direct from God.[1]

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1 I cannot forbear giving some words of Archbishop Laud, reproduced in the "Speakers' Commentary." "The first question asked of Laud was, 'what was the comfortablest saying which a dying man could have in his mouth?' to which he meekly replied, 'I desire to be dissolved and to be with Christ.' Being asked again, 'what was the fittest

[q] hath made him a liar; because he believeth not the record
q John iii. 33. & v. 38. that God gave of his Son.
r ch. ii. 25. 11 [r] And this is the record, that God hath
s John i. 4. ch. iv. 9. given to us eternal life, and [s] this life is in his Son.
t John iii. 36. & v. 24. 12 [t] He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

"He that believeth not God hath made him a liar." The witness of the God of the Old Testament is so explicit as to Jesus Christ being His true and only Son—that he who receives not this witness cannot believe in the truth of God at all. He rejects the evidence of prophecy, miracles, holy character, unique teaching, voices from heaven, the Resurrection, the descent of the Holy Ghost, the unexampled spread of Christianity, and the lives of Christians.

11. "And this is the record, that God hath given to us eternal life," &c. "In him was life." "I am the way, the truth, and the life." "As the Father hath life in himself, so hath he given to the Son to have life in himself." "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "When Christ who is our Life shall appear, then shall ye also appear with him in glory."

"This life is in his Son." Not only in His teaching, or in His example, but in His Person. So that we must not only apply to Him for it, but be mystically joined to Him, so that His Life may flow from Him into us.

12. "He that hath the Son hath life; and he that hath not the Son," &c. How "have" we the Son? First by believing on Him as the Son of God—by believing that He is the only begotten, and the Christ, the anointed of God; then by following up this belief by making devout use of all the means of grace which He has given to us to unite us to Himself.

"And he that hath not the Son of God hath not life." He may have talent, intellect, high education, a name in the world; but if

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speech a man could use to express his confidence and assurance?' he answered with the same spirit of meekness, 'that such assurance was to be found within, and that no words were able to express it rightly'" (Heylin's "Life of Laud," part ii. lib. v. 53).

13 [u] These things have I written unto you that believe on the name of the Son of God; [w] that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[u] John xx. 31.
[w] ch. i. 1, 2.

14 And this is the confidence that we have || in him, that, [x] if we ask any thing according to his will, he heareth us:

|| Or, *concerning him.*
[x] ch. iii. 22.

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13. "And that ye may believe on the name of the Son of God." Omitted by ℵ, A., B., seven Cursives, Vulg., Sah., Copt., Syr.; retained by K., L., P., &c.

he have not faith in the Son of God, he hath not the life set forth in the Scriptures.

13. "These things have I written unto you that believe on the name of the Son of God . . . . believe on the name of the Son of God." If the Received Text be accepted, then the meaning must be, "I have written unto you for two purposes—(1) that you may be assured that ye have eternal life, and so ye must hold it fast; (2) and that ye must persevere in this confidence, and grow in it, and suffer no influence of the world to shake or undermine it."

If, however, the reading of the Revised Version is adopted—"These things have I written to you that ye may know that ye have eternal life, even unto you that believe in the Name of the Son of God"—then there is but one lesson—that they may be certified that because they believe, they have life.

Still those who now believe are called upon to increase their faith, for unless it increases it will diminish.

14. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." This is the boldness or confidence of iii. 21, which arises from a heart which does not condemn, and it issues in confidence on one point in particular, that God hears us when we ask according to His will. But how do we know that we ask according to His will? It might be said with apparent safety that any petition for spiritual benefits is according to His will, every petition, that is, for increase of holiness—because He has so emphatically said, "Be ye holy, for I am holy." But we must not so narrow the scope of the Apostle's words, for in the next verse but one he speaks of intercessory prayer. We do not know in any particular case what is according

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto

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to God's will, but we must leave the matter to Himself, saying, in humble submission, the words which His Son has taught us, "Thy will be done."

15. "And if we know that he hear us, whatsoever we ask, we know that," &c. "Hear us" must mean hear us favourably. It must mean if we have prayed acceptably, in faith, in forgiveness (Mark xi. 24, 25). If we know that our prayers are heard, we know that they are granted, though we may not see them at once fulfilled in the particular shape that we may have expected. St. Paul besought the Lord thrice for the removal of the thorn in the flesh, but the answer was far greater and better than what he expected, "My grace is sufficient for thee, for my strength is made perfect in weakness."

16. "If any man see his brother sin a sin which is not unto death, he shall ask . . . . pray for it." There is no place of Scripture respecting which, I think, the Christian so desires that he should have the Apostle by him to explain it to him word by word as this.

In the first place, what is the meaning of "death" here? Is it certainly eternal condemnation, so that the man who has committed the sin is lost irrecoverably? Or is it death in the sense of being cut off from Christ Who is our Life, but yet so that we may be restored, but restored by other means than prayer?

How can any man *see* his brother sin a sin which is unto death? In the case of any particular sin it would seem to require a revelation to assure him that the sin is "unto death."

And now let us inquire respecting certain sins. Is drunkenness a sin unto death? Is it so when it is only occasional or a confirmed habit? Are the little petty acts of fraud or overreaching with which all trade seems to be permeated sins unto death, or not? Is lying in all cases a sin unto death? The same Apostle in Revelations xxi. 8, says: "All liars shall have their part in the lake which burneth with fire and brimstone."

Now let us turn to the Epistle and see whether there are any

death, he shall ask, and [y] he shall give him life

[y] Job xlii. 8. Jam. v. 14, 15.

sins specifically mentioned by the Apostle as deadly. So that not only *may* they, but they *must* be reckoned as unto death.

First of all, hatred, certainly hatred of a fellow Christian, and this hatred manifested in speaking evil of him, in desiring his hurt, in seeking revenge upon him, or in any way because of hatred and malice and envy seeking to do him wrong. To this must we not add, refusing to be reconciled? This would most certainly be in the eyes of the Apostle a sin unto death, or he would not have written, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (iii. 15).

Then take a second case. Supposing that some man of means were to see his fellow Christian suffering want and refused to help him, that most certainly in the eyes of the Apostle would betoken death; for the love of God could not dwell in such a man, and so consequently he must be in a state of death (ch. iii. 17). He is the Dives, and his poor brother at his gate is the Lazarus, and his end will be, unless repentance intervenes, according to the parable.

Then take a third case of a man who, after being converted so as to acknowledge Christ, and having been baptized, turns from the holy doctrine and denies that Christ has come in the flesh, *i.e.*, denies the Incarnation, and denies that Jesus is the Son of God and the Christ—in fact, takes up his position with the heathen world, and puts himself, without perhaps being formally excommunicated, out of the Church—most certainly he, in the eyes of the Apostle, commits a sin unto death, for he has denied the Life itself. He has made God a liar, because he has ceased to believe the record that God gave of His Son.

Now I suppose that no one who believes that St. John was inspired, or that he was a special organ of the Spirit to communicate to others the truth of God, could, when he thinks of the contents of his Epistle, deny this, and yet none of these three sins are now what the world calls sins unto death.

But we will now take a fourth case. None of the three forementioned sins are sins against the seventh commandment. What would the Apostle say to a sin of this sort? Now it so happens that throughout the whole of the New Testament there is but one

[x] Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. Heb. vi. 4, 6. & x. 26.

for them that sin not unto death. [z] There is a

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case recorded in which an inspired man deals with a specific sin in an individual, and the one case is that of St. Paul dealing with the incestuous Corinthian. It will be well to see how the Apostle St. Paul deals with this, and compare his conduct with what St. John advises or hints. The Apostle of the Gentiles treats it as out of the reach of intercessory prayer, but not out of the reach of mercy on God's part, or of the discipline of the Church on the other. He commands that there should be a solemn assembly of the Church, in which he would be present in spirit, and in which he (for the Church had little to do with it) should deliver such an one to Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." Here there was unquestionably a sin unto death, not unto eternal death, but unto temporal death, for the salvation of the soul from eternal death.

Then there is a second case of excommunication by St. Paul of two men, Hymenæus and Alexander, whom he delivered unto Satan, but not for their destruction or their eternal perdition, but for their salvation, that they might "learn not to blaspheme." How did these men blaspheme? No doubt by some such words of Antichrist as St. John alludes to in chap. iv. 3, by denying that Christ had come in the flesh.

We are now able to specify two lessons at least which we assuredly can draw from this most difficult place.

First, that there are differences between sins—some being deadly and others not to death. This has been often denied through fear of the abuses into which some (as Romanists) who hold the distinction have fallen; but it is in accordance, not only with scripture, but with common sense. All Christians in their intercourse with one another make distinctions between sin and sin.

Second, that all sins except some which betoken utter estrangement from God, are to be prayed against. There is no place in all Scripture which so binds intercessory prayer as a solemn duty upon all Christians as this. The exception of the sins unto death is not to invalidate the rule and the promise inseparably united with it. "If any man see his brother sin a sin which is not unto death, he shall ask, and God shall give him life for them that sin not unto death." Whenever then a Christian hears of some sin of passion, of

sin unto death: [a] I do not say that he shall pray for it.

[a] Jer. vii. 16. & xiv. 11. John xvii. 9.

hastiness of temper, of drunkenness, of lying or untruth, and perhaps of uncleanness, he is not to pass it over, or to turn his mind away, much less to laugh at it, but at once to pray to God to forgive it, and to restore the man who has committed it to perfect life—for the words of the Apostle, "he shall give him (the sinning person) life," imply that all sin contains a deadly poison which, if allowed to remain in the soul unrepented of, will end in death.[1]

With respect to the reservation in the latter half of the verse, every one must notice that the Apostle does not forbid prayer, but simply says that he does not command it. For what reason then does he forbear to command it? It seems to be because "sins unto death," if known to the Christian Church, must be proceeded against or dealt with by the Church through its appointed officers in each local church. As if he said, I do not say that he shall pray for him who has thus offended, for in a well ordered Church, he must be otherwise dealt with.

If so understood, then it is by implication a severe censure against any Church which has not due means of enforcing discipline.

But after all, in the present state of the Church, it would be wholly impossible to enforce discipline against the three classes of deadly sins which the Apostle especially singles out—private malice, want of charity in relieving the poor, and denial of the Incarnation. Those who offend against the latter, of course virtually excommunicate themselves, for they are seldom or never found in Church,

1 Calvin's words on this passage are admirable. "'*If any man.*'—The Apostle extends still further the benefits of that faith which he has mentioned, so that our prayers may also avail for our brethren. It is a great thing that as soon as we are oppressed, God kindly invites us to Himself, and is ready to give us help, but that He hears us asking for others, is no small confirmation to our faith in order that we may be fully assured that we shall never meet with a repulse in our own case.

"The Apostle in the meantime exhorts us to be mutually solicitous for the salvation of one another, and he would also have us to regard the falls of the brethren as stimulants to prayer. And surely it is an iron hardness to be touched with no pity when we see souls redeemed by Christ's Blood going to ruin. But He shows that there is at hand a remedy, by which brethren can aid brethren. . . . . So great a benefit ought to stimulate us not a little to ask for our brethren the forgiveness of sins."

17 [b] All unrighteousness is sin: and there is a sin not unto death.

18 We know that [c] whosoever is born of God sinneth not; but he that is begotten of God

[b] ch. iii. 4.
[c] 1 Pet. i. 23. ch. iii. 9.

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and the former could not be proceeded against by any courts such as could now be constituted in the Christian Church, and yet beyond all doubt such sins are "unto death."

In conclusion we can only say this, and we can say it with the utmost certainty, that if any man commits any sin whatsoever and afterwards repents and turns to God and desires pardon and restoration, that man cannot have committed the unpardonable sin, and will be forgiven, perhaps we should rather say, is forgiven, though God may not see fit to give him at once the assurance of it.

17. "All unrighteousness is sin: and there is a sin not unto death." By unrighteousness he seems to allude to sins between man and man—all injustice, no matter how small seemingly—all offence against the second great commandment. All sin, no matter what form it takes, needs to be repented of, to be confessed, and on God's part to be forgiven, though it be not a sin unto death.

18. "We know that whatsoever is born of God doth not commit sin." What does this mean? He had just been speaking of a man's seeing his brother sinning a sin not unto death, as if it was no uncommon thing, certainly no impossible thing, and now he seems to say that it is impossible in those born of God. We must take the place as parallel to and identical in meaning with iii. 9, "He cannot sin because he is born of God." Why does he repeat what he had said at least three times before, iii. 6, 9, v. 4? Evidently because the Divine seed—the heavenly truth—has to be retained by us. It is not in us so absolutely that we shall retain it whether we desire and pray and watch or not: ii. 24, "Let that therefore abide in you, which ye have heard from the beginning;" let that abide—allow it to abide—take every pains to retain it; and ii. 28, "And now, little children, abide in him." And again, "He that saith he abideth in him ought himself also so to walk," implying that unless he took pains, he might lose the sense of the obligation.

"But he that is begotten of God keepeth himself." A most remarkable difference of translation is adopted by a large number of

[d] keepeth himself, and that wicked one toucheth him not. [d] Jam. i. 27.

19 *And* we know that we are of God, and [e] the whole world lieth in wickedness. [e] Gal. i. 4.

20 And we know that the Son of God is come,

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18. "Keepeth himself." So ℵ, K., L., P., most Cursives; but A., B., read, "him." See below.

modern translators. "He that is begotten of God" is supposed to refer to the Only-begotten Son of God. "Whosoever is born of God sinneth not, because the only begotten of God keepeth him from falling into sin." Others render it, "it keepeth him"—*i.e.*, the new-birth—the indwelling seed of ch. iii. 9.

But it makes no difference, for in the great place where the Lord speaks of men abiding in Him as branches of the true Vine, He is careful to teach them that the abiding in a measure depends upon themselves. "If a man abide not in me, he is cast forth.... If ye abide in me, and my words abide in you .... continue ye in my love." (John xv. 6, 7, 9.)

In a measure, I say—for no one living can tell in what measure—God only knows where His grace begins and our free will ends.

"And that wicked one toucheth him not." The word does not signify some slight touch, but a laying hold of a man so as to get him into his power.

19. "We know that we are of God." Because He has given to us regeneration, faith, above all, love, and all this through His Son.

"And the whole world lieth in wickedness." Rather "lieth in the evil one." As we are of God, from Him, so the whole world outside the church of God lieth in the evil one. If we are tempted to think that St. John's judgment is harsh, we should read the literature of those days. Beautiful is it, but foul beyond expression. What must society have been when vices were deified, and the Supreme God was the impersonation of adultery.

Those who were delivered from this evil world were those in Christ, for Christ had said, "The prince of this world cometh, and hath nothing in me" (John xiv. 30).

20. "And we know that the Son of God is come, and hath given us an understanding," &c. The Son of God by His coming amongst

and [f] hath given us an understanding, [g] that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. [h] This is the true God, [i] and eternal life.

21 Little children, [k] keep yourselves from idols. Amen.

[f] Luke xxiv. 45.
[g] John xvii. 3.
[h] Is. ix. 6. & xliv. 6. & liv. 5. John xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. Heb. i. 8.
[i] ver. 11, 12, 13.
[k] 1 Cor. x. 14.

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us has given us a new faculty of understanding, and this is that we are enabled, as men were not before, to know Him that is true: rather the true One, "who in contrast with all imaginary and imperfect objects of worship completely satisfies the idea of Godhead in the mind of man, even the Father revealed in and by the Son." (Bishop Westcott.)

"We are in Him that is true (the true one)." We not only know him, but our connection is still more intimate. We are in Him, even as His Son Jesus Christ. "As thou, Father, art in me, and I in thee, that they may be one in us" (John xvii. 21).

There is no "even" in the original. We are in the true One, in His Son Jesus Christ.

"This is the true God, and eternal life." Does this refer to the Father or to the Son? This depends much whether the "true God" and "eternal life" refer to one Person. If so, it must refer to the Son, for He throughout the Scriptures is emphatically called the Life. This epistle begins with "Our hands have handled of the Word of life . . . . and we have seen it and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto us." The Gospel also begins with, "In Him was life, and the life was the light of man." And in verses 11, 12, and 13 of this chapter eternal life is associated with the Gift of the Son. In fact, in almost all cases eternal life is predicated of the Son and those who believe in Him as the Son.

21. "Little children, keep yourselves from idols." From all worship of false Gods, from all worship of images, or of any creature, and from every inward idol, from loving, desiring, fearing, anything more than God. "Seek all help and defence from evil, all happiness in the true God alone." (Wesley.)

EXCURSUS

ON ST. JOHN'S DOCTRINE OF THE NEW BIRTH.

In the Epistles of St. Paul and St. John the supreme Grace of Union with Christ is described under different figures. In the Epistles of St. Paul it appears as the union of members in a body: "Ye are the body of Christ, and members in particular" (1 Cor. xii.). In St. John it appears as a begetting of God—a new birth—but a birth in which the seed of Life remains: "Whosoever is born (or begotten) of God doth not commit sin, for his seed remaineth in him."

In St. Paul's writings the whole body of the Church, and every particular member of it, are assumed to be in Christ, that is, in His mystical Body. They are assumed to be capable of sinning; some of them to be in great danger of sinning. Some of them are warned against the committal of very gross sin, and they are all assumed to be liable to fall away finally.

In St. John's Epistles, on the contrary, those who are in union with Christ by a new birth are spoken to as incapable of sinning: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin; because he is born of God" (iii. 9).

In St. Paul's writings the whole number of the baptized are assumed to have entered into the unity of Christ's Body in Baptism, which is assumed to be a co-burial and co-resurrection with Christ in His Death to sin and Resurrection to a new Life. This the Apostle twice mentions, once in Rom. vi. 1-6, and once in Coloss. ii. 12, using the same figure.

In St. John's Epistle there is no mention made of Baptism, but as we shall see, it is implied that every one that believes that Jesus Christ is the Son of God, is born of God, which was in that age equivalent to saying that all the baptized members of the Church who hold to their baptismal profession are born of God.

St. Paul mentions Regeneration, or the New Birth, but once, and then in manifest connection with Baptism. "By his mercy He saved us by the bath (or font) of New Birth, and renewing of the Holy Ghost" (Titus iii. 5).

We shall now examine five or six places in the Epistle, and see what can be gathered from them.

1. "Every one that doeth righteousness is born of him" (1 John ii. 29).

2. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God" (iii. 9, also v. 18).

3. "Every one that loveth is born of God, and knoweth God" (iv. 7).

4. "Whosoever believeth that Jesus is the Christ is born of God" (v. 1.).

5. "Whatsoever is born of God overcometh the world" (v. 4).

To these might be added several passages which evidently are the same in significance, such as "Whosoever abideth in Him sinneth not" (iii. 6.). "Whosoever doeth not righteousness is not of God" (iii. 10). "We know that we have passed from death unto life because we love the brethren" (iii. 14). "He that keepeth his commandments dwelleth in him" (iii. 24). "We are of God" (iv. 8). Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (iv. 15).

Let us first consider carefully two of these places—the second. "Whosoever is born of God doth not commit sin, for his seed remaineth in him" (iii. 9); and the fourth, "Whosoever believeth that Jesus is the Christ is born of God" (v. i.). If these two places are to be taken in their bare literalness, without any qualification whatsoever, then we have two irreconcilable marks of the New Birth.

In the latter ("Whosoever believeth that Jesus is the Christ is born of God") the definition is so comprehensive that it will include every nominal Christian; for the difference between a nominal Christian and a heathen, or an infidel, is that the one believes and the other denies Jesus to be the Christ.

In the former text ("Whosoever is born of God doth not commit sin"), on the contrary, the evidence of the New Birth is spoken of in such a way, that it would seem to exclude every Christian, even St. John himself, who says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And St. James, "In many things we offend all."

To reconcile these two statements with the teaching which identifies regeneration with conversion two opposite methods have to be adopted. The latter statement ("whosoever believeth that

Jesus is the Christ") has to be narrowed in its meaning, so as to exclude as many professing Christians as possible; the former ("Whosoever is born of God doth not commit sin") has to be qualified in its meaning, so as to include as many supposed true Christians as possible.

The latter ("Whosoever believeth that Jesus is the Christ," &c.) is thus intensified in the commentary of a very pious writer: "'Whosoever believeth that Jesus is the Christ.' This is not meant of a mere professed, or of a slight and superficial, but of a lively, efficacious, unitive, soul-transforming, and obediential faith in Jesus as the Christ." Here, then, is a place which at first sight appears as comprehensive as possible, which has to be accommodated to a theory by being seriously qualified in one direction.

Then take the other assertion: "Whosoever is born of God doth not commit sin." Now inasmuch as vast numbers of persons who have exhibited many signs of conversion do commit sin, this text has to be seriously qualified by another, a weakening or diluting process. "Whosoever doth not commit sin, with a high hand, wilfully, habitually, does not sin with allowance and satisfaction," and so on.

I do not think that two passages written by the same hand in the same letter should be so differently treated.

The latter one is especially dangerous. It has been said that the Apostle must mean "cannot commit gross sin," or "sin with a high hand." But is not the Apostle himself careful to exclude such a meaning when he says, "All unrighteousness is sin," and "Little children, let no man deceive you, he that doeth righteousness is righteous."

Again, neither will the explanation *wilful* sin answer the purpose, for the thing which makes sin to be sinful is that it is committed with the consent of the will: if it be not, the deed is involuntary, and the man is not accountable.

Again, some have said that we must insert the word "habitually," but this is most unwarrantable, for an act of sin may be exceedingly sinful when it is not preceded by or followed by acts of the same sort.

Again, some understand it as spoken of deadly sin; others, as Augustine,[1] looking to the general contents of the Epistle, explain

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[1] In one place; but in another, as we shall see, he gives the true meaning.

it as sin against charity. But none of these meanings have any warrant from the rest of the Epistle.

If we would reconcile the statements of the Apostle with one another, with those of his brother Apostles, and with the actual state of things in the Church, we must take both these places as they stand. They are irreconcilable with the theory that Regeneration is conversion or repentance, or any change of views or feelings, or any change from irreligion to religion which takes place in mature life—they are strictly in harmony with St. John's view of Regeneration, as a seed which is implanted and germinates, and grows, if it be allowed to do so, till it subdues the whole inner man. Regeneration, like generation, is not a change, though it is intended to make the greatest of changes. It is the implanted germ of a new nature, of a new life—the infusion of a new leaven, which may be the smallest thing possible, as small in our eyes as the grain of mustard-seed in its beginning, but then it is calculated to subdue the whole soul and spirit. It is a net thrown as widely as possible, that all those caught in it may become as holy as possible.

The theory, so to speak, is the greatest holiness of the greatest number. To this end God grafts every Christian into Christ at the time of his entering into the Christian Covenant; but then the aim and purpose of this engrafting is no stinted measure of goodness, but the annihilation of all sin, and the filling of the soul with all goodness.

When then St. John says, "Whosoever believeth that Jesus is the Christ is born of God," he contemplates the germ of the new nature in every man naming the Name of Christ. But when he writes, "Whosoever is born of God doth not commit sin," he contemplates the grace of Regeneration, not in its germ, but in its permanent development, and so he adds the words, "For his seed remaineth in him." The new birth is not an isolated thing, a thing to be considered by itself, but it is the beginning—or rather the germ or seed of a supernatural Life.

This Life is a Life derived from Christ as the New Head of humanity, the Second Adam, that just as men derive a weak, sinful nature from Adam, so the Church derives a new holy nature from Christ.

In every member of the Church there are, or have been, two natures, two spiritual principles, two lives—one which is the old,

the carnal, derived from Adam; the other the new, the spiritual, derived from Christ.

At our entrance into God's Kingdom we received the seed of this new nature. We were then grafted into Christ, and the Kingdom into which we were introduced is a state of things adapted in God's wisdom for the springing up, growth, and nourishment of the new nature. But then, as in the natural, so in the spiritual, the seed may not even germinate, or it may germinate, and yet be prevented by evil influences from coming to perfection.

And although men are made partakers of a new nature, the old is not destroyed. It yet remains, and regains the final and complete mastery over some, and tries and proves others, just as the remnants of the Canaanites remained in the promised Land to prove the Israelites; and as it was through the Israelites' sin and want of faith that their enemies remained in the land, so it is through the Christian's want of faith, and to his peril that the old nature remains in him.

Now the expression in 1 John iii. 9, "Whosoever is born of God doth not commit sin," exactly answers to all this, for it has regard to the aim, the tendency, the ultimate result of the new birth.

It is ever to be remembered that the tense used by St. John in the words, "is born of God," is not our English present, but the Greek perfect, a tense in the use of which an action is supposed to be continued from a past to the present time. Thus to preserve the sense of the original, it must be paraphrased, "Whosoever is born of God, and continues so—whosoever *abides* in Christ—whosoever continues in the state into which he was born again." It looks then to Christ as the Vine, and the members of His Church as the branches, but when our Lord enunciated this parable He spake of the branches as if they had what no branches of a mere tree have. He spake as if they had *will*, and with this agrees the two last verses of the preceding chapter, "And now, little children, abide in him, that when he shall appear we may have confidence," &c.; "If ye know that He (the Head—the Vine) is righteous, ye know that every one that doeth righteousness is born of Him."[1] St. Augustine thus expounds these words: "He

[1] "The Greek Perfect is especially to be held firm in our exegesis. The Apostle does not

that is born of God sinneth not: for were this nativity by itself alone in us no man would sin, and when it shall be alone no man will sin. But now we as yet drag on that corrupt nature in which we were born, although according to that in which we are newborn, if we walk aright from day to day, we are renewed inwardly." (St. Augustine, Contra Mendacium.)

Again, "According to the fact that we are born of God, we abide in Him Who appeared to take away our sins, even in Christ, and we sin not,—this is that whereby the inner man is renewed from day to day. But according to the fact that we are born of that man by whom sin came into the world, and death by sin, and so death passed upon all men, we are not without sin; for we are not yet freed from his (Adam's) infirmity, until by the daily renovation whereby we are born of God our whole infirmity arising from our birth in the first man, and which engages us in sin, be healed. And in consequence of the remains of this abiding in the inner man, though it day by day decreases in the advancing Christian, 'if we say that we have no sin we deceive ourselves, and the truth is not in us.' Wherefore, so far as we adhere to God by faith hope and love, and imitate Him, we have no sin, and are the sons of God. But so far as in consequence of the frailty of the flesh, as yet unchanged by death, unpurified by a Resurrection, evil and base motives are within us, we sin. The one state is the first fruits of the new man, the other is the remains of the old." (De Perfectione Justitiæ.)

I noticed that in St. Paul's Epistles every member of the Church is assumed to be in the Body of Christ into which each one was

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say οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ ἐγεννήθη. This would testify to a past act, once for all occurring, without any reference to its present permanence. But he has said ὅτι ἐκ τ Θ γεγέννηται, because he has abiding in him his birth from God. . . . . The abiding force of this Divine generation in a man excludes sin—where sin enters that force does not abide. The γεγεννῆσθαι is in danger of becoming a γεννηθῆναι—a fact in the past, instead of a fact in the present—a lost life instead of a living one." (Alford on chap. iii. 9.)

Again, "hath not seen him, neither known him." First observe the tense in which the verbs stand—that they are not aorists, but perfects, and that some confusion is introduced in English by our perfect not corresponding to the Greek one, but rather partaking of the Aoristic sense, giving the impression "hath never seen him, nor known him," whereas the Greek perfect denotes an abiding present effect ruling on an event of the past ['doth not see him, neither know him']. So much is this so that ἔγνωκα, and many other perfects, lose altogether their reference to the past event, and point simply to the present effect, yet ἔγνωκα is the present effect of a past act of cognition, 'I know.'" (Alford on chap. iii. 6.)

engrafted in Baptism, and St. John follows up this teaching by his constant use of the term "abide." Now for one to abide in any place or thing he must have been once in it. And St. John never once addresses his converts as if they must for the first time come into Christ or His Mystical Body, or into Union with Him, but that they must abide, or continue, or remain in it. Let the reader mark the following, "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye also shall continue in the Father and in the Son" (ii. 24). "But the anointing which ye have received of Him abideth in you" (ii. 27). "And now, little children, abide in Him" (ii. 28). "Whosoever abideth in Him sinneth not" (iii. 6). "Whosoever is born of God doth not commit sin, for his seed remaineth in him" (iii. 9). "He that loveth not his brother abideth in death" (iii. 14). "Ye know that no murderer hath eternal life abiding in him" (iii. 15). "He that keepeth his commandments dwelleth (abideth, μένει) in him, and he in him. And hereby we know that he dwelleth in us by the Spirit which he hath given us" (iii. 24).[1]

Now the question arises, when did each Christian enter into the state in which the Apostle is so anxious that he should remain? St. Paul assumes that this entrance is at Baptism. St. John nowhere mentions the time of entrance, but he assumes that each person *has* entered. He asserts that every one who believes that Jesus is the Christ is born of God, and this assertion is equivalent to saying that every one that is baptized and continues with any sincerity in his baptismal professions is born of God. Now both St. Paul and St. John might have adopted another way of dealing with these converts. They might have said, "You are by your Baptism, or by your profession of belief in Jesus as the Christ, in the outward visible church, but there is an inner Church into which you have not yet penetrated." Your outward baptism—your outward profession—is nothing. You must, by a true conversion, enter into this inner fold or you might as well be a heathen.

Now this is what neither of the Apostles say, and in fact all that they do say respecting the Christian state is directly contrary to it.

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[1] In all these passages there is but one word, μένειν, which is indifferently translated by the English words "abide," "remain," "dwell."

The one (St. Paul) assumes that all his converts are members of a mystical Body in which they must continue and do their duty, and the other assumes that all his converts have a Divine Seed in them which they must retain, and which if it abides in them will free them from all sin.

They never think of making it a question whether Christians have been engrafted or not, or whether they have received the seed or not. Their one question is, "Do you abide in it?" or, "Does it abide in you?" Now this is in accordance with the whole analogy of Scripture from beginning to end, in which the prophet or the Psalmist who is speaking assumes that all to whom he speaks are the family of God. There is an example of this in the very beginning of the Prophet Isaiah, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." The Psalms are full of the mode of speaking which assumes that those to whom the Prophets or Apostles are sent are all of them in covenant with God, and have all received the particular grace of the covenant (whichever it be) to enable them to fulfil its obligations.[1]

So that the teaching of the Pauline Epistles does but follow up the line indicated by the older Scriptures in addressing the whole number of professing Christians in each Church, as being all members of Christ.

It is of the utmost practical importance that the teaching of St. John in this Epistle should be brought out and held to, for this plain practical reason, that marks of Regeneration are now insisted on totally different from those which are named by the Apostle. The signs of Regeneration now put forth are expressions of reliance on Christ, or trusting in His merits, or distinguishing between justification and santification (but this latter, perhaps, is becoming less insisted upon) or being able to name the time of our conversion, whereas the signs brought forward by St. John are sinlessness (not accounting sin in ourselves to be no sin because covered by the merits of Christ), and love, and material assistance rendered to the brethren in the time

[1] The reader will find the Old Testament statements on this point in a work published by me many years ago, entitled "The Second Adam and the New Birth," in chap. v., p. 70, and Appendix A., p. 290. He will find the Apostolical Epistles examined in chaps. vi. to xi., and the Parables of our Lord in chap. xii.

of need, and a belief in the Incarnation and the Divine Mission of the Redeemer. The realization of Christ which St. John insists upon is not that of modern Calvinists or Evangelicals, but that of the Catholic Creeds, particularly that Christ is the Son of God, that He came in the flesh, and that Jesus is the Christ, the anointed of God, to be the special representative of God to men. In fact it is the objective or Catholic side of God's Revelation of His Son.

Another practical question is: To what are we to attribute the fact that a man duly baptized lives the life of one who knows not God? The Calvinist says that it is because God has withheld grace from the man. The Catholic, on the contrary, says that it is because the man has gone counter to God's grace. Rather than suppose that God has withheld His grace the Catholic will always assume (no matter how great the difficulty about the assumption) that the man in question has fallen from grace, or has, through his own fault, not retained a seed (John ii. 24, 28; iii. 9, 24) or has not continued in the goodness of God (Rom. xi. 22), and he has the most express Scripture grounds for making such an assumption.

Two other remarks. It has been said that St. John gives the ideal view of the Christian state or life. "These phrases rightly understood belong to that sphere of the Ideal and the Abstract in which St. John moves." Again, "St. John is moving in the regions of the Ideal."[1] It is in idea, not as a matter of fact, that whosoever is born of God sinneth not. Now when St. John writes, "Whosoever is born of God doth not commit sin, for his seed remaineth in him," he gives a reason for the sinlessness of the Christian which is not ideal: "His seed remaineth in him." The Divine seed is not an ideal thing; it may be invisible, it may be an inward and spiritual grace, but it is not ideal. Again, neither are the effects of its abiding ideal. Its effect is the most real possible; it is the casting out of sin, and God dwelling in us. Now of the reality, the actuality, the noumenon of all this, we are profoundly ignorant. We are profoundly ignorant of what the soul or spirit is, of what the seed of God is, of the mode of its abiding in the soul. It may abide in a man when he is not cognisant of it, or it may not abide in the man when he thinks he is cognisant of it. "Thou canst not tell whence it cometh or whither it

[1] Archdeacon Farrar, "Early Days of Christianity."

goeth." No one but Almighty God knows in the least what it is in itself, what is meant by its abiding, what degree of sin prevents it from abiding, what degree of repentance or confession restores it, and how soon. So that God alone so looks into our souls that he discerns the effects of the most secret sin. St. John expresses himself in the absolute way that he does, because he is inspired by Him Who is a discerner of the thoughts and intents of the heart. He is inspired to state matters, as far as possible, as God sees them.

The one lesson which we gather from this is, that all sin separates from God, but that all sin is pardonable.

One word more upon an objection which has continually to be noticed, which is, that as the Christians baptized in Apostolic times were mostly baptized as adults, the same grace cannot be assumed to be given to those baptized in infancy in this day. But why not? They are equally the creatures of God, their souls are equally precious in His sight. From all the dealings of Christ with little children, as for instance, from what we read in Mark x. 13, we should suppose that they were higher in His estimation than persons of mature age. He said to persons who were of full age, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." So that, according to the words of the Saviour, adults have to be converted to the state in which children are if they are to be saved. Of course we cannot demand of them the same intelligence as we expect in their elders, but taking St. John's account of the begetting of God, that it is the reception of a seed, they are just as capable of receiving this as are their elders, indeed more so, for the seed comes into them more naturally as it were, the soil into which it is received is virgin soil compared to that of the adult person. The full-grown person receives the seed of the New Adam after he has for years been living in the Old, his habits all formed, his opinions settled, his mind educated, perhaps in evil; whereas the infant receives the seed of the New Adam in much the same, if not in entirely the same, mental state as he has received the Old.

If it be asked how is it that so few baptized in infancy live according to that beginning? we have not far to go for an answer. If no pains be taken to remind them of their obligations, to keep them from temptation, to remind them that they have received a gift which they must stir up by faith and prayer, then it is no wonder that the seed abideth not in them.

But let the reader consider this fact. The churches planted by St. Paul, all of whose members must have been baptized in riper years, exhibited, as far as we can gather from his Epistles, the same mixture of good and bad as the Churches of later ages when infant baptism was the rule and not the exception.

Take the Corinthian Church. From what we can gather from the two letters which St. Paul wrote to it, it appears to have had the same mixture of good and evil in it as most churches of the present day. If we could be transported back in time, and could see it as St. Paul's two Epistles describe the members of it, we should have as great difficulty in believing that all its members were (or had been) members of Christ, or that all had had a seed of God implanted in them, as we should in believing the like of those in any existing Church. The age at which the members were baptized seems to me to have nothing to do with the matter. If the Universal Church has not been mistaken in supposing that God approves of infant Baptism, then God will most assuredly accompany the Baptism of infants with the same grace (only, of course, adapted to their years) with which He accompanies the Baptism of those of riper years.

THE SECOND EPISTLE OF JOHN.

[a] 1 John iii. 18. 3 John 1. ver. 3.
[b] John viii. 32. Gal. ii. 5, 14. & iii. 1. & v. 7. Col. i. 5. 2 Thess. ii. 13. 1 Tim. ii. 4. Heb. x. 26.

THE elder unto the elect lady and her children, [a] whom I love in the truth; and not I only, but also all they that have known [b] the truth;

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1. "The elder unto the elect lady and her children, whom I love in the truth." "The elder." St. John calls himself the elder, as older in years, as the last survivor of those who had seen the Lord.

"Unto the elect lady (*κυρία*) and her children." It has been made a matter of uncertainty whether this lady was an aged Christian widow or a Church—indeed, some have said that the Apostle writes to the whole Catholic Church.

I incline, however, very strongly to the opinion that the letter was written to an individual. Why should it not be? It seems on the face of it to be a most touching and beautiful illustration of the communion of saints: far more so than if it was addressed to a Church. If the Apostle Paul addressed a letter to Philemon, an individual Christian, why not St. John and other Apostles?

It has been questioned whether *kyría* is a proper name or a title of respect. I think undoubtedly the latter.

"Whom I love in the truth," *i.e.*, in the truth of the Gospel, in the "Unity of the Church." It means much more than "whom I love in sincerity."

"And not only I, but also all they that have known the truth." This indicates that the holy woman addressed was well known for her goodness and love of the truth.

2. "For the truth's sake, which dwelleth in us, and shall be

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 [c] Grace † be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, [d] in truth and love.

[c] 1 Tim. i. 2.
† Gr. *shall be.*
[d] ver. 1.

4 I rejoiced greatly that I found of thy children [e] walking in truth, as we have received a commandment from the Father.

[e] 3 John 3.

5 And now I beseech thee, lady, [f] not as though I wrote a new commandment unto thee, but that

[f] 1 John ii. 7, 8. & iii. 11.

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3. "Grace be with you, mercy, and peace." Properly, "shall be with you" (ἔσται). ℵ, B., L., P., Vulg. (Amiat.), &c., read, "with us;" but K. and most Cursives read, "with you."

with us for ever." "Dwelleth in us"—that is, in those who were in fellowship with the Apostle.

"And shall be with us for ever," notwithstanding the opposition of ungodly men, and their subtle endeavours to undermine the truth, it shall continue in its true home in the Church of Christ, the Apostolic fellowship, for ever.

3. "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ," &c. This is not the usual form of Apostolic salutation, and partakes rather of the form of a promise. Grace, mercy, and peace shall be (ἔσται) with us, or with you.

"From God the Father, and from the Lord Jesus Christ, the Son of the Father." Mark how here the Lord Jesus the Son is associated with the Father as the Author and Giver of all grace.

4. "I rejoiced greatly that I found of thy children walking in truth." He first praises her, as would be most grateful to a holy matron, for the Christian bringing up of her children; but it is supposed by some that when he says "of thy children," *i.e.*, of some of thy children, that this was not the case with all. It may, however, mean that the Apostle had not met all her children, but those whom he had met were living Christian lives.

5. "And now I beseech thee, lady, not as though I wrote a new commandment," &c. St. John seems never weary of impressing upon his converts that the command "love one another" was an

which we had from the beginning, [g] that we love one another.

6 And [h] this is love, that we walk after his commandments. This is the commandment, That, [i] as ye have heard from the beginning, ye should walk in it.

7 For [k] many deceivers are entered into the world, [l] who confess not that Jesus Christ is come

[g] John xiii. 34. & xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 23.
[h] John xiv. 15, 21. & xv. 10. 1 John ii. 5. & v. 3.
[i] 1 John ii. 24.
[k] 1 John iv. 1.
[l] 1 John iv. 2, 3.

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7. "Are entered." So K., L., P., and most Cursives; but ℵ, A., B., Vulg., Sah., Syriac, read, "have gone out."

old commandment, that it was from the beginning. At the very commencement of their faith they were instructed in it. It was that which was brought to them from the beginning by the advent of Jesus Christ, because it had its origin in God, Who was love, and so love was in a manner a communication from the very nature and essence of God.

6. "And this is love, that we walk after his commandments." All the commandments are included in this, "Thou shall love thy neighbour as thyself;" but the Lord had added to this, for He said, "A new commandment I give unto you, that ye love one another, as I have loved you." Every breaking of the least commandment is a loosening of the bond of love between Christians.

"This is the commandment, that as ye have heard from the beginning, ye should walk in it." This means not that ye should walk in any commandment which ye have heard from the beginning, but in the particular commandment to "love one another, as Christ had loved you."

7. "For many deceivers are entered into the world, who confess not." How is it that he introduces this warning against those who confess not that Jesus Christ is come in the flesh? Because the truth of the Incarnation was intended by God to be the special bond of love among Christians, and it ought to be, because it is the bond between God and the creature. He loved us, and sent His Son to be the propitiation for our sins. Christians are one, not only in sentiment, or even in doctrine, but in the mystical Body of Christ, which could not have been unless He had a natural Body.

in the flesh. [m] This is a deceiver and an antichrist.

8 [n] Look to yourselves, [o] that we lose not those things which we have ‖ wrought, but that we receive a full reward.

9 [p] Whosoever transgresseth, and abideth not

[m] 1 John ii. 22. & iv. 3.
[n] Mark xiii. 9.
[o] Gal. iii. 4. Heb. x. 32, 35.
‖ Or, *gained*. Some copies read, *which ye have gained, but that ye receive, &c.*
[p] 1 John ii. 23.

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9. "Whosoever transgresseth." So K., L., P., most Cursives, Copt., Arm.; but ℵ, A., B., &c., read, "Whoso goeth forward" or "goeth before."

"This is a deceiver and an antichrist." Rather, "this is the deceiver and the Antichrist." No deception is so deadly, no error is so antichristian, as that which denies the union of the Godhead and Manhood in the Person of Christ.

8. "Look to yourselves, that we lose not those things which we have," &c. There are differences of reading, as the reader will see if he looks to the marginal note. "Look to yourselves, that ye lose not those things which we have wrought," *i.e.*, "we Apostles, by our sufferings and labours, in bringing to you the Gospel, and planting among you the Church. If ye lose this ye will not be our joy and crown of rejoicing in the day of the Lord."

"But that ye receive a full reward." "So an entrance shall be ministered unto you abundantly" (2 Pet. i. 11), "Let no man take thy crown" (Rev. iii. 11).

9. "Whosoever transgresseth, and abideth not in the doctrine of Christ," &c. For "transgresseth," *παραβαίνων*, the older MSS. and Versions read, *προάγων*, "goeth before," setting himself in the place of a shepherd, but leading the flock into the pastures of error and not of truth.

The correction is especially suited for times like these, when men profess to progress, to go beyond Christianity, but invariably end by denying its first principles. What true progress can there be beyond, "So God loved the world, that He gave His only begotten Son"? What can exceed, what can go beyond this? If it seems to go beyond, it will be found on examination to come short.

The doctrine of Christ here can only mean the belief in Christ, as "the Only begotten Son of God .... who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man."

in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

q Rom. xvi. 17. 1 Cor. v. 11. & xvi. 22. Gal. i. 8, 9. 2 Tim. iii. 5. Tit. iii. 10.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, q neither bid him God speed:

"Hath not God," *i.e.*, is cut off from God, because cut off from Christ, in and by Whom alone we are in God.

"He that abideth in the doctrine [of Christ], the same hath both," &c. "He that believeth on me," the Lord says, "believeth not on me, but on him that sent me" (John xii. 44). "My Father will love him, and we will come to him and make our abode with him." The true believing in Christ is the belief that He is the only Son of the Father, and he who believes this knows the Person of the Father as the eternal Father, and honours the love of the Father in sending His only begotten (John v.). And so his abiding in the doctrine gives him both the Father and the Son.

10. "If there come any unto you, and bring not this doctrine, receive him not." "Bring not this doctrine"—that is, if they deny it, for there cannot in the nature of things be anything between accepting and denying the Incarnation. The Incarnation was the fact that the Eternal Word, the only begotten Son of God, was made flesh. Was this a fact or not? If it was, then the whole of what Christ revealed is true. If it was not, then the whole of Christianity is false.

"Receive him not into your house." If you do so you receive him as you would one who was a true Apostle and minister of Christ. You make no difference between one who proclaims and one who denies that truth on which all that is from God in Christianity rests. You make God a liar. You make the most perfect human character that ever existed that of a deceiver. Indifferentism in respect of the Person and Mission of Jesus Christ is the most gross form of ungodliness conceivable. If Jesus was not the Incarnate Son he ought to be denounced as the greatest deceiver in the world's history. If He was, then He should be worshipped side by side with the Eternal Father.

A question, however, arises—Are we to use the same severity now as the Apostle commands the elect lady to use to those who

11 For he that biddeth him God speed is partaker of his evil deeds.

12 [r] Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak † face to face, [s] that ‖ our joy may be full.

[r] 3 John 13.
† Gr. *mouth to mouth.*
[s] John xvii. 13. 1 John i. 4.
‖ Or, *your.*

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denied the Incarnation in her time, as, for instance, to Unitarians, Socinians, Deists, Agnostics.

In deciding this, we are above all things to remember the extremely imperfect witness of the Church in these latter days. It is a fact that for nearly a century, if not more, the great doctrines of grace were scarcely, if ever heard, from the vast majority of pulpits of the Church of England. The Trinity, and Incarnation, and Atonement wrought by the death of the Incarnate Son, were scarcely mentioned. An English monarch, it is said, ostentatiously sat down as one of our Creeds began to be recited. A professed Arian held one of the most important livings in London. Now what is the Unitarianism of to-day? It is in ninety-nine cases out of a hundred traditional, whereas in St. John's time it was in almost every case sheer Apostasy.

11. "For he that biddeth him God speed is partaker of his evil deeds." The salutations Salve, in Latin, meaning, "health to you," Shalom, in Hebrew, "peace to you," and in Greek χαίρειν, "joy to you," are all religious, and invoke a blessing upon those to whom they are said. If then one says them to a heretic who is striking at the root of all true belief in Christ and dividing the Church, he solemnly desires that God may prosper such an one in his work, which is in truth his evil work of opposition to God.

12. "Having many things to write unto you, I would not write with paper," &c. Paper here most probably signifies the paper made from the papyrus reed, and it is supposed that St. John would not use this in writing private letters, because of the cost of the material. Others suppose that being now of a very advanced age, it was a trouble to him to write; but may it not have been because oral communication is (or at least may be) far more perfect than that by writing? In oral communication a man may explain what he means at every step.

"Speak face to face, that our joy may be full." The oral com-

† 1 Pet. v. 13. 13 † The children of thy elect sister greet thee. Amen.

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munication is, by its very nature, far less constrained than that by letter. In conversation the eye and every muscle of the face is brought into action, and the tone of voice, and the emphasis, and the modulation, all contribute to the greater perfection of the communication, and so, because of his coming to see her face to face, he says "that our joy (in the communion of saints) may be full."

13. "The children of thy elect sister greet thee." This seems much more in accordance with the elect lady and her sister being individuals, and near relations. The sister, as some suppose, may have been dead, and so only the children send salutations

THE THIRD EPISTLE OF JOHN.

THE elder unto the well-beloved Gaius, [a] whom I love || in the truth.

2 Beloved, I || wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as [b] thou walkest in the truth.

[a] 2 John 1.
|| Or, *truly*.
|| Or, *pray*.

[b] 2 John 4.

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1. "The elder unto the well-beloved Gaius, whom I love in the truth." Gaius, the well-beloved. Caius or Gaius being the most common of Roman names, it is useless to attempt to identify him with any of the others bearing that name in the Acts or Epistles, as "Caius of Macedonia" (Acts xix. 29), "Gaius of Derbe" (Acts xx. 4), or "Gaius of Corinth" (Rom. xvi. 2, 3), where he is called "Gaius, mine host, and of the whole Church."

"Whom I love in the truth." That is, in the truth of the Gospel. I do not think that it means in sincerity or in truth. Divine truth is likened to an atmosphere in which all Christians live and breath.

2. "Beloved, I wish above all things that thou mayest prosper and be in health." "I wish," I pray.

"Even as thy soul prospereth." It would seem from this that Caius had not been prosperous, and had not been blessed with health of body corresponding to the Divine Grace with which God had blessed him in soul.

3. "For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest," &c. This again cannot mean that he walked sincerely, as heathen might

4 I have no greater joy than to hear that [c] my children walk in truth.

[c] 1 Cor. iv. 15. Philem. 10.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey † after a godly sort, thou shalt do well:

† Gr. *worthy of God.*

7 Because that for his name's sake they went forth, [d] taking nothing of the Gentiles.

[d] 1 Cor. ix. 12, 15.

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5. "And to strangers." According to ℵ, A., B., "the brethren whom he assisted were strangers."

7. "For his name's sake." "For his name," ℵ, A., B., C.

walk sincerely, according to their lights, though it has no article. But Christians were in possession of a truth of God which must be held in the heart, and be the guide of their outward life.

4. "I have no greater joy than to hear that my children," &c. "Greater joy have I none than this, to hear of my children walking in the truth." "Joy" perhaps, as Dr. Plummer says, may be rendered "grace." It is a great grace, or favour, on God's part to me to hear of the work of God among my children.

5. "Beloved, thou doest faithfully whatsoever thou doest to the brethren." Bishop Westcott renders it, "Thou makest sure whatsoever thou workest," *i.e.*, such an act will not be lost, will not fail of its due issue and reward.

"And to strangers." Most probably strangers are included in the "brethren." The Revisers translate "toward them that are brethren and strangers withal."

6. "Which have borne witness of thy charity before the church: whom if thou bring forward," &c. These men were missionaries, as St. Paul was, and like him they refused to receive maintenance from those to whom they preached the Gospel, and so they had to be supported, and this Gaius was one who liberally contributed to their maintenance.

"After a godly sort," *i.e.*, with hospitality suited to the special servants of God.

7. "Because that for his name's sake." Literally, for the sake of the Name, "the Name that is above any name."

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

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9. "I wrote." So K., L., P.; but ℵ, A., B., C., Sah., Copt., &c., add "somewhat."

8. "We therefore ought to receive such, that we might be fellowhelpers." Properly fellow-workers with the truth (*συνεργοί*). All that do what they can to assist missionary work among the Gentiles now in this nineteenth century are as much as this Caius fellow-workers with the truth.

9. "I wrote unto the church: but Diotrephes, who loveth to have the preeminence," &c. Perhaps according to the best authorities, "I wrote somewhat to the church." This letter is not extant, and from the nature of the notice here it must have contained directions respecting receiving hospitably some Christian messengers or missionaries who were sent by the Apostles. He treats the refusal of hospitality to these messengers as if he himself had been refused, and rightly, because they came by his authority to further the work of Christ.

10. "Wherefore, if I come, I will remember his deeds which he doeth." "I will remember" so as to punish him either by exhibiting his conduct before the Church to his shame, or perhaps by excommunication, for his offence was against charity as well as the order of the Church. It has been supposed that this Diotraphes was the local bishop, and that he wanted to take his Church out of the control of the Apostle.

"And not content therewith, neither doth he himself receive the brethren." We gather from this what an important duty it was in the earliest Church to receive the emissaries and companions of the Apostle. St. Paul had above twenty of such men attached to him, whom he was constantly employing in conveying messages to the churches.

11 Beloved, [e] follow not that which is evil, but that which is good. [f] He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius [g] hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; [h] and ye know that our record is true.

13 [i] I had many things to write, but I will not with ink and pen write unto thee:

[e] Ps. xxxvii. 27. Is. i. 16, 17. 1 Pet. iii. 11.
[f] 1 John ii. 29. & iii. 6, 9.
[g] 1 Tim. iii. 7.
[h] John xxi. 24.
[i] 2 John 12.

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12. "Ye know." So K., L., P., and most Cursives; but ℵ, A., B., C., twenty Cursives, Vulg., Sah., Copt., read, "thou knowest."
13. "To write." ℵ, A., B., C., add "to thee."

11. "Beloved, follow not that which is evil, but that which is good." "He that doeth good is of God," "born of him," so 1 Epis. ii. 29: "Every one that doeth righteousness is born of him;" and similarly with the further clause, "He that doeth evil hath not seen God," doth not continue to see Him. Thus 1 John iii. 6: "Whosoever sinneth hath not seen him, neither known him." Where see my note, and the passage I have transcribed from Alford (p. 219) respecting the Greek perfect.

12. "Demetrius hath good report of all men, and of the truth itself." Some difficulty has been made of this verse as to what is the truth "itself." It has been explained as meaning the Holy Spirit, or as Christ Himself, Who calls Himself the Truth; but it seems to mean that St. John, as it were, personifies the truth. To a man who lives a Christian life, the truth according to which he walks bears witness. Whatever can be called the Truth—the Bible, for instance, or the Church—all bear witness to his holy life and conduct that it is according to the truth of God.

"Yea, and we also bear record; and ye know that our record is true." St. John probably said this, not merely as having known this Demetrius, but as a discerner of spirits. If any men required and possessed discernment of spirits it must have been the Apostles.

"Ye know that our record is true." From what you have been able to gather from the sight of his holy conduct and good works, ye know that our record is true.

13, 14. "I had many things to write . . . . face to face." See notes on 2 Epistle, 12, of which this is an almost exact repetition.

14 But I trust I shall shortly see thee, and we shall speak †face to face, Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

† Gr. *mouth to mouth.*

"Our friends salute thee."

"'Greet the friends by name,' that is, each one separately by his name. The phrase, 'by name,' (*κατ' ονομα*), occurs in the New Testament in only one other passage, 'He calleth his own sheep by name.' So St. John would imitate his Master by his personal recognition of each sheep of Christ by name" (Dr. Plummer).

THE GENERAL EPISTLE OF JUDE.

THE GENERAL EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and [a] brother of James, to them that are sanctified by God the Father, and [b] preserved in Jesus Christ, *and* [c] called:

[a] Luke vi. 16. Acts i. 13.
[b] John xvii. 11, 12, 15. 1 Pet. i. 5.
[c] Rom. i. 7.

1. "That are sanctified." So K., L., P., most Cursives; but ℵ, A., B., five or six Cursives, Vulg., Sah., Copt. read, "that are beloved."

1. "Jude, the servant of Jesus Christ, and brother of James." It has been supposed that he was the son of Alphæus and of the Mary who, along with the Virgin and others, stood by the Cross; but there is to me this insurmountable difficulty attending the supposition, that James the son of Alphæus was one of the original Apostles called at the first, whereas the people of Nazareth evidently speak of the Lord's brethren, James, Joses, Judas, and Simon, as being with them, not with Jesus, which must mean that they were not following Jesus as Apostles; so that they must have been converted afterwards. Some suppose that he was the same as the Lebbæus whose surname was Thaddeus; but the names of both James (Jacobus), and Judas, or Judah, were so exceedingly common among the Jews, that nothing can be gathered from their being attached to certain persons as proving identity. (See Introduction.)

"To them that are sanctified by God the Father, and preserved in Christ Jesus, and called." "Sanctified," rather probably "beloved."

"Preserved in Jesus Christ." The Revisers render this "kept for Jesus Christ." The first seems the most in accordance with the oft-repeated phrase, "in Christ Jesus." To be preserved or kept in Him as branches of the true vine.

"And called." This comes last, as denoting the outward call to visible discipleship, *i.e.*, outward profession.

2 Mercy unto you, and [d] peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you [e] of the common salvation, it was needful for me to write unto you, and exhort *you* that [f] ye should earnestly contend for the faith which was once delivered unto the saints.

[d] 1 Pet. i. 2. 2 Pet. i. 2.
[e] Tit. i. 4.
[f] Phil. i. 27. 1 Tim. i. 18. & vi. 12. 2 Tim. i. 13. & iv. 7.

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2. "Mercy unto you, and peace, and love, be multiplied." The blessing is usually grace and peace, but in the Pastoral Epistles it is grace, mercy, and peace. Here love takes the place of grace as being the choicest gift of grace.

3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you." The translation by the Revisers brings out better the more probable meaning of this verse: "While I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you." It seems to signify that he was preparing an Epistle for them setting forth the common salvation—the salvation which they all enjoyed—and he had to break off from his purpose because, from accounts which he had received, he learnt that the danger from false prophets and teachers was more imminent than he had at first imagined, and he must at once exhort them (which he does now) to contend for first principles—for "the faith once for all delivered unto the saints." The common salvation is that which is contained and professed in the common faith. St. Paul calls Titus his son "after the common faith;" and in exhorting the Ephesians to unity, he does it because there is "one Lord, one faith, one baptism," *i.e.*, one objective faith, one faith of the Catholic creed accepted and professed by all Christians.

"The faith once for all delivered unto the saints" must have been in the form of the Apostles' creed, not, of course, word for word the same, but nearly all the articles of the Apostles' creed are alluded to as parts of the original faith. Thus, in the first verses of the Epistle to the Romans, we have the Incarnation and Resurrection, "Made of the seed of David, according to the flesh, declared to be the Son of God with power . . . . by the resurrection from the dead." In the next chapter, Rom. ii., the judging of the world is according to St. Paul's Gospel; and in 1 Cor. xv., the

4 [g] For there are certain men crept in unawares, [h] who were before of old ordained to this condemnation, ungodly men, [i] turning [k] the grace of our God into lasciviousness, and [l] denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance,

[g] Gal. ii. 4. 2 Pet. ii. 1.
[h] Rom. ix. 21, 22. 1 Pet. ii. 8.
[i] 2 Pet. ii. 10.
[k] Tit. ii. 11. Heb. xii. 15.
[l] Tit. i. 16. 2 Pet. ii. 1. 1 John ii. 22.

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4. "Denying the only Lord God." So K., L., P., most Cursives; but ℵ, A., B., C., twenty-five Cursives, Vulg., Sah., Copt. omit "God," and read, "one only Master and Lord."

Gospel is "that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures." And from the same chapter we learn that the resurrection of the body is part of the original Apostolic tradition of the faith.

4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation." We are not for a moment to suppose that there was any decree of God ordaining them to commit wickedness; but this wickedness having been foreseen, their punishment was determined. It was written in the Scriptures in so old a prophecy as that of Enoch, in the words, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." It was written or described beforehand in every place of Scripture in which God is said to visit their evil doings on the wicked. This writing beforehand of their doom was done in mercy to them, that they might be warned in time and turn from their evil way, and avoid the punishment.

"Ungodly men, turning the grace of our God into lasciviousness." There was only one way in which they could do this, by preaching Antinomian doctrine, as that those in the grace of God cannot fall away, no matter what they do, and that God does not account the sins of His people to be really sins.

"And denying the only Lord God, and our Lord Jesus Christ." The proper reading in all probability is "denying the only Master and Lord Jesus Christ." They must have taught that He was merely man, and was no Saviour from sin, for they could not possibly have denied His existence.

5. "I will therefore put you in remembrance, though ye once knew this." They knew perfectly well, for it was part of their first

though ye once knew this, how that [m] the Lord, having saved the people out of the land of Egypt, afterward [n] destroyed them that believed not.

6 And [o] the angels which kept not their || first estate, but left their own habitation, [p] he hath

[m] 1 Cor. x. 9.
[n] Nu. xiv. 29, 37. & xxvi. 64. Ps. cvi. 26. Heb. iii. 17, 19.
[o] John viii. 44.
|| Or, *principality*.
[p] 2 Pet. ii. 4.

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5. "Knew this." So K., L., most Cursives; but ℵ, A., B., C², six or seven Cursives, &c., read, "all things."
"How that the Lord." So K., L., most Cursives; but ℵ, B., six Cursives, Vulg., Sah., &c., read, "Jesus."

teaching, that the Israelites saved out of Egypt but perishing in the wilderness, were intended to exemplify the dealings of God with Christians, who were saved at the outset in their Baptism—but had to make good their salvation—in the words of 2 Peter i. had to "make their calling and election sure." "Once knew this" signifies "knew this once for all," ἅπαξ, the same word as is used for "the faith once for all delivered to the saints." It seems to mean that having been taught the lesson they only needed to be reminded of it, and indeed it seems a thing when once known impossible to be forgotten, for it is the most striking warning of the Old Testament.

Some of the earliest MSS. read "Jesus," and this is parallel to the words of St. Paul in 1 Cor. x., "neither let us tempt Christ as some also tempted," &c.

6. "And the angels which kept not their first estate, but left their own habitation." "Kept not their first estate." The Revisers translate this: "Kept not their own principality, but left their proper habitations." St. Peter alludes to this, "If God spared not the angels which sinned, but cast them down," &c. This is the one only place in Scripture where we learn anything definite respecting the fall of the angels—from this we gather that their fall was through ambition or discontent. They were not content with the place or position which God had assigned to them and desired a higher one. Mr. Blunt quotes Isaiah xiv., 13-15, as referring to one greater than Nebuchadnezzar when he writes "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, on the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."

reserved in everlasting chains under darkness [q] unto the judgment of the great day.

[q] Rev. xx. 10.

7 Even as [r] Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after † strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

[r] Gen. xix. 24. Deu. xxix. 23. 2 Pet. ii. 6.

† Gr. *other*.

8 [s] Likewise also these *filthy* dreamers defile the

[s] 2 Pet. ii. 10.

"He hath reserved in everlasting chains under darkness." How do we reconcile this with the fact that the evil spirits are not as yet shut up in hell, but are allowed to wander about seeking to tempt men, and at times allowed even to possess them. Bishop Wordsworth, quoting Clement of Alexandria, says that they may well be said to be chained, because they are restrained from recovering the glory and happiness which they have lost—but God has revealed to us little or nothing respecting their present state, except that under restrictions they are allowed to tempt men.

7. "Even as Sodom and Gomorrha, and the cities about them in like manner," &c. "In like manner" has been supposed to allude to the fall of the angels, that they declined from God not only through pride and ambition, but also through sensual lusts, as is supposed to be revealed in Gen. vi. 2, but "in like manner" seems to refer to Admah and Zeboim, the daughter cities of Sodom and Gomorrha, which shared their punishment, as is plainly declared in Deut. xxix. 23.

"Giving themselves over to fornication and going after strange flesh." Here it seems that we are told that these teachers of evil, who turned the grace of God into lasciviousness, against whom the Apostle warns the faithful, committed the unnatural sins of the Sodomites.

"Are set forth as an example, suffering the vengeance of eternal fire." The cities on the borders of the Dead Sea, with the adjacent regions, seem as if they had been so consumed that the land had never been able to recover itself, so that their destruction by fire is a type of the destruction of the wicked by eternal fire.

8. "Likewise also these filthy dreamers defile the flesh, despise dominion," &c. It is remarkable that here, as in 2 Pet. ii. 10, the

t Ex. xxii. 28. flesh, despise dominion, and t speak evil of dignities.

u Dan. x. 13. & xii. 1. Rev. xii. 7. x 2 Pet. ii. 11. y Zech. iii. 2.

9 Yet u Michael the archangel, when contending with the devil he disputed about the body of Moses, x durst not bring against him a railing accusation, but said, y The Lord rebuke thee.

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defiling of the flesh is closely associated with despising dominion, and it is natural, for they who take no heed to keep their bodies in subjection are not likely to have respect to any form of authority which is given by God to rule them from without.

The words "filthy dreamers" are by some supposed to allude to the dreamy visionary character of those false teachers, but an allusion to the filthiness of their speculations and the immorality of their lives seems more likely.

9. "Yet Michael the archangel, when contending with the devil," &c. There is no allusion in Scripture or in Rabbinical writers to this contention. Origen tells us that it is to be found in a lost Apocryphal book entitled the "Assumption of Moses."

There is a veil of mystery thrown by the writer of Deut. xxxiv. round the death and burial of Moses. He was apparently buried by God Himself, and the place of interment carefully concealed. The most likely conjecture is that God concealed the body, and that Satan desired to take it out of its concealment, that he might tempt the Israelites to pay it idolatrous worship—after the manner of modern relic worship. It is to be remembered that there is nothing in the account given by St. Jude, which might not well have taken place; there is nothing superstitious in it, nothing unnatural, nothing ludicrous, as in the Rabbinical legends respecting the death of Moses. What we are taught is simply this, that the good spirits refrain from railing, even in their contests with the evil ones. It would have been well if the Divines of the time of the Reformation had remembered this in their controversies with Romish Divines. Such abstinence from railing would have strengthened rather than have weakened their cause.

It has been noticed that St. Jude speaks of this contest as if it were a matter of fact, and also a matter of fact well-known to those for whom he wrote. We know far too little of his sources of information to debate about whether or not he gave his sanction to

10 [z] But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

[z] 2 Pet. ii. 12.

11 Woe unto them! for they have gone in the way [a] of Cain, and [b] ran greedily after the error of Balaam for reward, and perished [c] in the gainsaying of Core.

[a] Gen. iv. 5. 1 John iii. 12.
[b] Num. xxii. 7, 21. 2 Pet. ii. 15.
[c] Num. xvi. 1, &c.

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any other matter connected with the burial of Moses, or the dispute about his remains. Anyhow the inspiration of the Holy Spirit with which he was gifted assures us of the substantial truth of the account which he actually gives.

10. "But these speak evil of those things which they know not." "Speak evil of those things which they know not," seems to refer to the blasphemous opinions of the Gnostics, and other early heretics, respecting God, that the God of the Old Testament was not the Supreme Being; and Christ was, according to them, the son of Joseph and Mary upon whom an æon descended at His Baptism, and departed from Him at His Crucifixion.

"But what they know naturally, as brute beasts, in those things they corrupt themselves." This seems to refer to the unrestrained indulgence of the carnal lusts.

11. "Woe unto them! for they have gone in the way of Cain." That is, in the way of envy, hatred, and malice, and perhaps committed that very sin of Cain to which those evil passions naturally lead.

"And run greedily after the error of Balaam for reward." What was this error of Balaam? It must, one would think, have been the avidity with which he desired to thwart the purpose of God by cursing those whom God desired to bless. But the point, of course, is that he pursued this evil way of his for reward—Balak's reward of Divination.

"And perished in the gainsaying of Core." "The gainsaying of Core," in which he and all his company perished, consisted in setting themselves up against those whom God had appointed over His people. The early heretics perished in their sin in their opposition to the Apostle. Without saying in what this sin would now consist, it is evident from this place that it is possible to commit such sin in Christian times, and to perish in the committal.

d 2 Pet. ii. 13.
e 1 Cor. xi. 21.
f Pro. xxv. 14. 2 Pet. ii. 17.
g Eph. iv. 14.

12 [d] These are spots in your [e] feasts of charity, when they feast with you, feeding themselves without fear: [f] clouds *they are* without water, [g] carried about of winds; trees whose fruit

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12. "Spots." Rather, "rocks"—sunken rocks.
"Carried about of winds." Rather, "carried along (or over) by winds." So ℵ, A., B., C., K., L., &c.

12. "These are spots in your feasts of charity, when they feast with you." The word here translated "spots" means rocks, sunken rocks in the very haven of peace and love, against which, unless men are on their guard, their faith will make shipwreck.

"While they feast with you, feeding themselves without fear." Properly it should be translated "feasting with you without fear," feeding themselves like the evil shepherds of Ezekiel xxxiv. 2: "Woe be to the shepherds of Israel that feed themselves: should not the shepherds feed the flocks?"

"Feeding themselves without fear." May not these words be applied to the Eucharistic feeding of those who come to the most holy feast without searching of heart, without self-examination, trusting in their respectability, their apparent blamelessness in respect of gross sin and such things?

"Clouds are they without water, carried about of winds." There seems to be a reminiscence here of Proverbs xxv. 14, "Whoso boasteth himself of a false gift is like clouds and winds without rain." Nothing can be more bitterly disappointing than to see a cloud distended with rain, yet blown over the country by the winds, without shedding the fertilizing drops which would make the wilderness spring and blossom as a garden.

"Trees whose fruit withereth, without fruit, twice dead." Our Lord encouraged the Apostles by the words, "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain:" whereas the seeming fruits of heresy wither—none come to perfection. Some expositors render this "Autumn trees without fruit," but if the trees had tongues, they might reply, "We bore fruit in our season, which has been plucked, and men are now enjoying it." The translation of our Authorized gives the real meaning, that they never had Christian fruit.

withereth, without fruit, twice dead, [h] plucked up by the roots;

[h] Matt. xv. 13.

13 [i] Raging waves of the sea, [k] foaming out their own shame; wandering stars, [l] to whom is reserved the blackness of darkness for ever.

[i] Is. lvii. 20. [k] Phil. iii. 19. [l] 2 Pet. ii. 17.

14 And Enoch also, [m] the seventh from Adam,

[m] Gen. v. 13.

"Twice dead." They were dead in trespasses and sin before they were grafted in the Church of Christ, they then received some life which they were not careful to retain and so had lost, and so they were twice dead, once by nature, a second time by apostasy.

"Plucked up by the roots." By this the Apostle teaches us that they are beyond the means of recovery. Not only are they dead, but plucked up by the roots, so that they cannot sprout again from the ground.

13. "Raging waves of the sea, foaming out their own shame." Why should the foam of the sea be associated with shame? Probably because the wild waves wash on to the shore all the vile refuse which has been cast into the deep.

"Wandering stars, to whom is reserved the blackness of darkness for ever." An allusion not to the planets (πλανῆται) moving regularly in their orbits, but to the meteors and shooting stars which gleam brightly for an instant, and then are devoured up by the darkness, which seems to be blacker because of the momentary illumination.

14. "And Enoch also, the seventh from Adam, prophesied," &c. The passage quoted by St. Jude is to be found in a copy of the Book of Enoch, brought from Abyssinia by the traveller Bruce, and translated from the Æthiopic by the late Archbishop Lawrence. There are considerable differences between the translation of Archbishop Lawrence and the quotation in St. Jude, but it is virtually the same passage. The book has no pretensions whatsoever to be what it assumes to be, a revelation by Angels to Enoch, and is full of absurdities; but the important question with which we have to do is, Why does St. Jude quote such a book? Does he quote it as a book acknowledged by the Jews, and so good against them because of its popular acceptance by them, or is his recognition of it to be simply limited to its quotation of this par-

prophesied of these, saying, Behold, [n] the Lord cometh with ten thousands of his saints.

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their [o] hard *speeches* which ungodly sinners have spoken against him.

[n] Deu. xxxiii. 2. Dan. vii. 10. Zech. xiv. 5. Matt. xxv. 31. 2 Thes. i. 7. Rev. i. 7.

[o] 1 Sam. ii. 3. Ps. xxxi. 18. & xciv. 4. Mal. iii. 13.

15. "All that are ungodly among them." "Among them" omitted by ℵ, A., B., C., Vulg., Syr., Copt., &c.; retained by K., L., and most Cursives.

ticular prophecy of Enoch which he cites? I think the latter, but still this raises the further question, is the citation a genuine prophecy of Enoch? The book of Enoch is pronounced by most scholars to have been written one hundred or one hundred and twenty years before Christ. How did a genuine prophecy of an antediluvian prophet find its way into it? There seems to be but one answer—there must have been a tradition of this prophecy handed down, which of course the author of the Apocryphal book would embody in his work, and which St. Jude by his reproduction of it pronounces to be genuine.[1]

"And Enoch also, the seventh from Adam." There seems to be a mysterious symbolism in this mention of Enoch as the seventh from Adam. Thus every seventh year was a Sabbatical year, the fiftieth year, seven by seven, was the year of Jubilee. There were the seven kine of Joseph's dream, seven priests bearing the trumpets, the seven branched candlestick, and a multitude of other applications of this number.

"Behold the Lord cometh with ten thousand," &c. The language of this prophecy seems to me much simpler and more chastened than very much of the contents of this book. It is exceedingly remarkable in this respect, that it is a prophecy of the coming of the Second Adam to judgment during the lifetime of the first.

1 That St. Jude did not acknowledge as true the general teaching of this book is plain from the fact that he gives an account of the fall of the angels different from that which we find in the "Book of Enoch," who supposes the angels to be the sons of God who sinned through lust (Gen. vi. 1, 2). The reader will find a full account of this book and its literature in the article "Book of Enoch," in Smith's "Dictionary of the Bible," by the present Bishop of Durham.

16 These are murmurers, complainers, walking after their own lusts; and [p] their mouth speaketh great swelling *words*, [q] having men's persons in admiration because of advantage.

[p] 2 Pet. ii. 13.

[q] Pro. xxviii. 21. Jam. ii. 1, 9.

17 [r] But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

[r] 2 Pet. iii. 2.

"To convince all that are ungodly," that is, rather to "convict" them "of all their hard speeches which ungodly sinners have spoken against him." These hard speeches would not have been spoken directly against the Lord—they were doubtless spoken against His people, but the Lord counted them as done against Him, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

16. "These are murmurers, complainers, walking after their own lusts." Murmurers against God's providence. St. Paul, using the example of the Israelites, warns his converts against this kind of rebellion against God (1 Cor. x. 10).

"Complainers." Blamers of their fate or lot, finding fault with God's providence.

"Walking after their own lusts." "The temper of self-indulgence, recognizing not God's will, but man's desires, as the law of action, is precisely that which issues in weariness and despair."

"Their mouth speaketh great swelling words." Extolling liberty, and taking to themselves credit for liberality in so doing, forgetting the words of the Lord, "He that committeth sin is the servant of sin" (John viii. 34).

"Having men's persons in admiration because of advantage." Whether they flatter the powerful, or whether they flatter the mob, it is all one. All is done for popularity—all for profit.

17. "But, beloved, remember ye the words which were spoken before," &c. Does this refer to the words of the Lord in His discourse respecting the destruction of Jerusalem, when He prophesies that there should arise false Christs and false prophets to deceive, if possible, the very elect, or rather does it refer to a body of teaching respecting the events of the latter days which was

s 1 Tim. iv. 1. 2 Tim. iii. 1. & iv. 3. 2 Pet. ii. 1. & iii. 3.
t Pro. xviii. 1. Ezek. xiv. 7. Hos. iv. 14. & ix. 10. Heb. x. 25.
u 1 Cor. ii. 14. Jam. iii. 15.

18 How that they told you [s]there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they [t]who separate themselves, [u]sensual, having not the Spirit.

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19. "Who separate themselves." "Themselves" omitted by ℵ, A., B., K., L., P. Should be translated, "who make divisions."

agreed upon by all the Apostles, and committed to each Church which they founded? I think the latter. St. Paul certainly speaks of the teaching respecting the Anti-Christ, as forming part of this body of prophetic interpretation. And this hypothesis accounts for the remarkable similarity, as well as remarkable difference, between the warnings of St. Peter in his Second Epistle and St. Jude in this one. (See my Introduction to the Second Epistle of St. Peter).

18. "How that they told you there should be mockers in the last time," &c. St. Peter in the parallel passage in his Epistle mentions the particular form which the mockery assumed: "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation?"

"Who should walk after their own ungodly lusts." Notice how infidel mocking and unclean living are closely associated by both these Apostles.

19. "These be they who separate themselves, sensual, having not the Spirit." Men now separate themselves from the Catholic Church on the plea that they have more of the Spirit. The spirit of separation and division and the Spirit of God are incompatible: only we are to remember that the Church in the first century and that in the nineteenth are different in this respect, that the one testified against the world, and the other has in times past succumbed to it. If the Church of England in the last century had taken its stand on the Catholic truth, which it retains, there would have been nothing like the religious divisions which now exist. The prayer which should ever be on our lips is that "all they that do confess God's Holy Name may agree in the truth of His Holy Word and live in unity and Godly love."

20 But ye, beloved, [x] building up yourselves on your most holy faith, [y] praying in the Holy Ghost.

21 Keep yourselves in the love of God, [z] looking for the mercy of our Lord Jesus Christ unto eternal life.

[x] Col. ii. 7. 1 Tim. i. 4.
[y] Rom. viii. 26. Eph. vi. 18.
[z] Tit. ii. 13. 2 Pet. iii. 12.

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20. "But ye, beloved, building up yourselves on your most holy faith." This faith is no doubt that for which the Apostle at the beginning of his Epistle exhorts them to contend. Now he exhorts them to build themselves up in it, as being the foundation on which all their religious life is to rest. What is the faith? It is the Godhead, the Incarnation, the Life, the Death, the Resurrection, the Ascension, and the second coming of the Lord. On each and all of these the superstruction of our Christian life has to be built up. The Godhead and Incarnation of the Eternal Son is that which makes His whole religion both Divine and human—the Death is that which reconciles us to God daily and hourly—the Resurrection gives the power of walking in newness of life—the Ascension into heaven is that by which we in heart and mind thither ascend, and with Him continually dwell—the Second Coming is the thought of the coming of the Bridegroom and the coming of the Judge.

"Praying in the Holy Ghost." Praying by His assistance, for He helpeth our infirmities. Praying by His Inspiration, for as He "puts into our minds good desires, so by His continual help we bring the same to good effect."

21. "Keep yourselves in the love of God." This may mean either, Keep yourselves in your love to God, or in God's love to you. Both are alike necessary. Keep yourselves in the love of God by constantly keeping in mind the instances of His love to you—both His love to you and to all mankind in the gift of His Son, and the particular instances of His love to you in the providences by which you were called out of your heathen state to the fellowship of His Son in the Gospel.

Keep yourselves in the love which God bears to you by keeping His commandments, according to the words of the Lord: "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love" (John xv. 10).

22 And of some have compassion, making a difference:

23 And others [a] save with fear, [b] pulling *them* out of the fire; hating even [c] the garment spotted by the flesh.

[a] Ro. xi. 14. 1 Tim. iv. 16.
[b] Amos iv. 11. Zech. iii. 2. 1 Cor. iii. 15.
[c] Zec. iii. 4, 5. Rev. iii. 4.

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22. "Have compassion." So K., L., P., and most Cursives; but A., C., read "reprove," ἐλεγχετε.

"Making a difference, διακρινόμενοι. So K., L., P.; but ℵ, A., B., C. read the accusative, διακρινομένους, and render, "who are in doubt" or "disputing."

23. "And others save with fear." "With fear" is placed by several authorities in last clause: "Some save, snatching them out of the fire;" and on some, "have mercy with fear; hating even the garment," &c.

"Looking for the mercy of our Lord Jesus Christ unto eternal life." This seems to refer to Christ extending mercy to us at the last day; but of course this implies that He continually extends mercy to us throughout this our day of grace.

22. "And of some have compassion, making a difference." The differences of reading are such as to render the original text very doubtful. The most probable text is that preferred by the Revisers: "And on some have mercy, who are in doubt, or who are at variance, or disputing."

23. "And others save with fear, pulling them out of the fire." The Revisers and principal MSS. place "with fear" in the last clause, "On some have mercy with fear, hating even the garment spotted by the flesh." There seems to be a reminiscence of Zechariah iii. 1, 2, 3: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, Take away the filthy garments from him," &c.

Difficult as it is to form a certain judgment respecting the original reading of these two verses, the practical lesson from them is very clear, that the members of the Church ought to do their utmost to save others from sin, and to restore one another to the favour of God. So St. Paul: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted" (Gal. vi. 1);

24 [d] Now unto him that is able to keep you from falling, and [e] to present *you* faultless before the presence of his glory with exceeding joy,

25 [f] To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

d Rom. xvi. 25. Eph. iii. 20.
e Col. i. 22.
f Rom. xvi. 27. 1 Tim. i. 17. & ii. 3.

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25. "Only wise." "Wise" omitted by ℵ, A., B., C.; retained by K., L.

and even the law says the same: "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him" (Levit. xix. 17).

24. "Now unto him that is able to keep you from falling, and to present you faultless." The writer must have had in his mind a strong sense of the danger of stumbling or falling through the weakness of their nature in which they were involved, and of the difficulties to be overcome in preserving them faultless to the last if he could utter such a doxology. There is one somewhat similar in Rom. xvi. 25.

25. "To the only wise God our Saviour, be glory and majesty, dominion and power." Here the word "Saviour" is applied to the Father, as in 1 Tim. ii. 3.

Some authorities read after "power," "before all time," or before the whole æon, as in our doxology, "as it was in the beginning, is now, and ever shall be."

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